

The Baptist Record

"THY KINGDOM COME"

Jackson, Miss., September 7, 1939

NEW SERIES
VOLUME XLII. No. 36

OLD SERIES
VOLUME LXL

Who's Who and What's What

Rev. Shirley Briggs becomes Brotherhood Secretary for Louisiana.

Pastor Eubanks of Tabernacle Church, Greenville, began a meeting September 3 with J. B. Smith of Ackerman preaching.

Dr. J. W. Jent is back at Oklahoma Baptist University after undergoing a major operation in the Baptist Hospital in Dallas, Texas.

Howard Payne College in Texas has now an endowment of nearly half a million, having recently received \$57,997 from an unknown donor.

Rev. Joel Sturdivant who has been helping in the 5,000 Club work has been confined for a short time in the Baptist Hospital.

Rev. Barney Thames who was hit and seriously hurt by an automobile in Jackson has recovered and returned to his work in Kansas.

Why should not parents dedicate their children to God? Because according to the New Testament there is no such thing as proxy religion. Children are not chattel.

Most of us now will have to hang up the sign "Business as usual," to enable us to go on with our work, instead of worrying over the war news.

Oklahoma Baptist Assembly registered last year 7,865 visitors. This year the indications were that it would be larger. The tabernacle seats 3,000.

The English and French special envoys to Berlin both said, after interviewing Hitler that he is "crazy." That may be true, and we are inclined to believe it. But he is no idiot.

Dr. Geo. H. Crutcher suggests that the Home Mission Board lend the French speaking missionary, L. C. Smith, of Louisiana to the Baptist Churches of France for a great evangelistic campaign.

Wake Forest College of North Carolina will have a four-year School of Medicine operated at Winston-Salem where the Baptist Hospital is located. This is made possible by a gift from the Bowman Gray fund.

"Charity and Children" hails the announcement of Birmingham-Southern College, that a sound knowledge of English, written and spoken, will be a requirement for graduation. That sounds like another "They shall not pass."

Pineville Church, La., had 179 additions in a recent meeting. This is the home of Louisiana (Baptist) College, though the college was not in session. Pastor W. H. Knight preached and J. C. Prosser led the singing.

Rev. Paul Cooper, pastor of Jackson Heights Church, Tampa, Fla., has recovered from injuries received in an automobile accident while on his way to the Alliance meeting in Atlanta. Paul is a twin brother of Silas in Tupelo.

Rev. Martin J. Gilbert of Natalbany, La., is again pastor of a church in Mississippi, in Wall County. And no sooner does he begin work here than he gets the Baptist Record going to every family in the church. Glad you came!

Two young men, both having the same name, and of the same age, 20 years, and not related to each other, will enter Baylor University this fall as ministerial students. They are Woodrow Wilson Wood, one from Hico, and the other from Mart, Texas.

TO 272,281 MISSISSIPPI BAPTISTS THESE DEPARTMENT HEADS SAY:

"I can think of no better opportunity for joyous fellowship in the furtherance of the gospel than is afforded all the Baptists of Mississippi by the 'Come Ye Apart Week' in which we give ourselves to prayer and the offering of our substance to God."

—Dr. P. I. Lipsey.

"For the past week, many of us have had our eyes on our great State, politically, and thousands of us went to the polls because we felt it was our duty as citizens of the State to select the best candidates in the race to guide our ship of State for the next four years. Will we prove our interest in 'Kingdom affairs' September 10-17 by putting our best efforts and enthusiasm into our 'Come Ye Apart Week'? 'Ye are not your own, ye are bought with a price.'"

—Miss Frances Traylor.

"Active, prayerful, planned participation by every church in the 'Come Ye Apart Week' for State Missions, September 10-17, can be easily our greatest week of the year in spiritual uplift, evangelistic endeavor, knowledge of denominational affairs, and financial aid in meeting pressing obligations now due for the success of the whole program."

—Mr. E. C. Williams.

"40,000 members of the Baptist Training Unions of Mississippi will find the ALL STATE, ALL CHURCH, 'Come Ye Apart Week' a challenging opportunity for giving wholehearted expression of appreciation to the Lord and the State Convention Board for making Training Union possible. Let every member 'Be counted in that number' that shall attend every service and make an offering to the cause of State Missions."

—Mr. Auber J. Wilds.

Seventy-four percent of the patients in the Keely Institute are said to be married women.

Dr. L. L. Gwaltney, editor of the Alabama Baptist, has written another book which promises to surpass in circulation the good books he has given us in the past. This one is entitled "Heralds of Freedom." Dr. Gwaltney believes that this has been the glory of Baptists through all the centuries from John the Baptist on down to the present. He does not claim that the Baptists have been the only advocates of religious freedom, but he believes they have sounded the clearest note and have been the most consistent witnesses to the liberty which we have in Christ. He believes also that they have followed the gleam more fully than any others. He gives full credit to outstanding men of the past who were not Baptists for breaking the chains of ecclesiastical slavery. Dr. Gwaltney has read widely and wisely. He has treasured the facts of history and sets them forth effectively in this volume. The book developed from an anniversary address which he made, which started him thinking, studying and writing until this book results. It is a historic thread on which are strung important facts bearing upon matters of present day interest. The book is well worth a permanent place in all our libraries. It is published by the Sunday School Board (Broadman Press) and sells, as we recall for \$1.00, at the Baptist Book Store.

Pastor C. E. Patch reports 82 additions to the church at Baldwyn, of whom 56 came on profession of faith. The pastor preached and led the singing. He is this week in a meeting in Pleasant Grove, Prentiss County.

Dr. Robert L. Lemons, who was pastor for several years at Blue Mountain, recently passed away at Liberty, Mo., at the age of 70.

An evangelistic campaign for 1940 to cover the whole of China is already being promoted by the Baptist churches in that disturbed country.

Mental hospitals in Illinois report more than 55 per cent increase in cases due to intemperance since the repeal of the eighteenth amendment.

The latest report from Rumania is that the government will not close any of the 1602 Baptist Churches in that country already established, but forbids the opening of any new churches.

Chickasaw County recently voted to discontinue licensing the sale of beer and wine. Alcorn County will soon vote on this question. Forty-seven of the counties in Mississippi have voted against license.

Miss Evelyn Hudson was married to Mr. G. L. Winders, Jr., in Nashville, Tenn., Aug. 30. The bride is the daughter of Dr. and Mrs. Clay I. Hudson. Dr. Hudson is one of the leaders among Southern Baptist Sunday school workers. Best wishes.

We have seen in two of our Southern Baptist exchanges articles by contributors favoring Southern Baptists aligning themselves with the World Church Council. It is perhaps not accidental that the two preachers advocating this affiliation are not noted for their orthodoxy.

Pastor Wayne Todd had Rev. W. R. Haynie of Durant with him in a gracious meeting at Byram, Hinds County. There were 22 additions to the church, 13 of them by baptism. The church adopted the Every Family plan of getting the Baptist Record.

A new district association has been organized in Southwest Louisiana. Rather the old Acadia Association has been divided and the new one is called Evangeline. This means there has been a healthy growth in this mission territory and will be more.

We were promised tax relief if the prohibition amendment were repealed. Now there are ten men employed and paid out of federal taxes to where there was one before repeal. The Mississippi Legislature ought to let nobody fool them next January.

The pastor preached during the week of meeting at Rockport and we feel that we did have a genuine revival. The attendance and interest were as good as one could hope to have. This church with its very small membership is doing splendid work when considered on a comparative basis. In regular services the attendance is always larger than the membership and there are usually more men present than any other group. —O. O. Haley, Pastor.

Our revival at Hopewell meant a great deal to the church and community in the deepening of spiritual life and strengthening of Christian character in those who attended the services. Brother Robert W. Martin of Silver City preached very effectively during the meeting. He is a young preacher but sticks very closely to the Bible and fundamental doctrine in all his messages. We baptized eleven at the close of the meeting. —O. O. Haley, Pastor.

Sparks and Splinters

The will of Ex-Gov. Hogg gives \$2,500,000 to the University of Texas.

Mr. Perry Morgan, manager of the Ridgecrest Assembly says this summer has given them the best attendance and the greatest interest ever. The closing week was preaching week, in which the people heard Dr. Truett twice a day.

The more we hear of that 80 year old governor of Michigan, L. D. Dickinson, the better we like him. In recent troubles between labor and capital in that state, he exhorted both parties to take their troubles to the Lord.

Pastor D. W. Moulder reports a good meeting at Liberty Church the latter part of July. He was assisted by Rev. G. O. Parker of Magee. The sermons were well received and the church greatly benefitted. There were 24 additions to the church, 15 of them by baptism.

"Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself."—Susanna Wesley.

The prayer meeting at Clinton last week was led by Frank Lee, a ministerial student in Mississippi College, from Vicksburg. The attendance showed a good increase due to the coming in of a number of students ahead of the opening. The two colleges and the public school opened up Monday of this week.

Pastor B. H. Benton has just concluded at Taylorsville a twelve days' meeting and a week's B. T. U. study course. The pastor preached in a tent. The attendance was large and the work greatly enjoyed. The week of Sept. 10-17, "Come Ye Apart" Week will be observed by the whole church, and the people are already praying.

President Laurence T. Lowrey says Blue Mountain will open Sept. 14. Two days before are given to registration. A capacity enrollment is expected, coming from 19 states and 45 counties in Mississippi. The faculty is complete and all are expected in their places at the opening. The Lord's favor abides upon them and the college is fulfilling a high mission.

Speaking at a garden fete held in Bowersville, England, recently the Duchess of Atholl said: "I do think that simplicity in dress, particularly in church, is something that may help to make the church a more easily attainable centre for all members of the congregation, rich and poor alike, because surely one of the beautiful things about a church is that within its doors we expect to find people of very different social circumstances all meeting together as members of one great brotherhood."—Ex.

History shows that when Christians have submitted to centralization they have always been subdued by authoritarians. In time, their piety declines, worship becomes formal and lifeless, the functions of believers are transferred to human dignitaries and privileged imposters. Orders of councils, encyclicals, decrees, orders of correction and expulsion—all the work of politically minded ecclesiastics—are substituted for the perfect law of Christ which he has given in the New Testament.—Ex.

The Baptist Courier says of the gavel used at the Baptist World Alliance in Atlanta: It was spoken of as the most historic gavel in the world, and was made of wood from a church where John Bunyan was bell-ringer in 1530; a tree on the site of the first Baptist church organized on the North American Continent in Nova Scotia; the oldest Baptist church in the Colonies, organized in 1638 at Providence, R. I.; a tree planted in India in 1795 by William Carey, first missionary in India; and the oldest Baptist church west of the Mississippi, built in 1806 at Jefferson, Mo. In the ends of the gavel were two stones from the site of Golgotha, and it is bound with two wide silver bands. It is the property of William Jewell College, Mo.

Pastor C. J. Olander begins a revival meeting in Tehula Church Sept. 10.

It is said that 500 Hindus, Moslems and out-castes are professing conversion to Christianity every day.

Rev. Luther J. Holcomb of Nashville, Tenn., will conduct a youth's revival in First Church, Shreveport, Sept. 17-24, assisted by the Keys quadruplets of Oklahoma.

At Northside Church, Jackson, Pastor I. F. Metts had Dr. L. E. Green of Poplarville with him in a good meeting. There were 13 additions to the church, eight by baptism.

Pastor R. B. Patterson had Rev. W. B. Abel with him in a meeting at Okolona last week. The local paper speaks in high praise of brother Abel. We hope to have a good report of the meeting.

On account of the impaired health of Dr. S. E. Ayres of Chengchow, China, he and his wife are returning to America for rest. Mrs. Ayres was Miss Winnie Bennett of Mississippi. The hospital in which Dr. Ayres worked has been bombed several times.

According to the records, the Southern Baptist Convention in 1912 had a total membership of 2,421,203 and in 1938 it had a total membership of 4,595,602, a gain of almost 100 per cent. The contributions for all purposes for the year preceding the Convention of 1912 totaled \$10,921,406, and in 1938 \$32,265,687 was given, an increase of almost 200 per cent.

Missionary Geo. W. Sadler writes from Jerusalem: When I baptized a British soldier a few weeks ago, a young Jewish policeman stood through the service. The next morning he called Miss Clor to tell her that he had not been able to sleep, that he must go all the way with Christ or deny him entirely. We talked with him that evening and he declared that he was willing to follow his Lord at any cost. My friend, Dr. T. W. Meadearis, baptized him and his wife last Sunday.

Doubtless, there are many now receiving old age pensions in all the states and in particular in North Carolina who are saved from much suffering thereby but there is some caution needed in seeing that old age pensions are not abused. Christians should not forget that they have been taught that not to provide for one's own is to depart from the faith. No father or mother, no matter if sixty-five years old or older, should receive a pension from the government, who has a son or daughter able to provide for them. It is the duty of children to provide for their aged parents by their own labors and even by sacrifices when they possibly can. For others near of kin who have means, say a brother or sister, to let such relatives go on relief or on an old age pension may not be a crime against the state but it is not in accord with our religion. There is need of caution in the face of a law that tempts people to rid themselves of natural family obligations.—Biblical Recorder.

A revival meeting was held in the First Baptist Church, August 13-20. Trucks were run from the adjoining communities for the evening services. Every member of the church was visited in the interest of the meeting the week before the meeting began. Local talent was used at the piano and organ, and as song leader. Dr. T. D. Brown, pastor of the Highland Baptist Church, Louisville, Ky., was the guest preacher. His preaching was of the highest order, and people came in large numbers at 7 o'clock each morning and 8 o'clock each evening to hear him. Dr. Brown was baptized and ordained by the local church. He is a classmate of Dr. R. B. Gunter. There were 21 that came into the fellowship of the church during the meeting which makes a total of 84 additions since January 1. Our church experienced a revival from center to circumference, and it was evidenced in the Sunday school and preaching attendance last Sunday. Pastor and church are rejoicing that this good man and excellent preacher came our way. The mother of the guest preacher is one of the oldest members in the Canton church. It was her privilege to attend several of the services.—C. Z. Holland, Pastor.

The Okolona Baptist Church recently licensed Mr. Charles A. Jolly to preach. He is a son of Mr. and Mrs. Joe Jolly and gives promise of great usefulness. He will enter Mississippi College in September.

Dr. C. N. Travis of Denham Springs, La., assisted Pastor A. E. Carpenter in a meeting in Jones Creek Church, East Baton Rouge Parish, in which 22 were added to the church, 19 of these by baptism. Nearly all of them were men and boys.

Rev. C. K. Djang of Shanghai, China, but for the past four years a student in this country at the Southern Seminary, Louisville, Ky., was ordained to the gospel ministry Sunday afternoon by the Shreveport First Church. Brother Djang returns to China immediately to join the faculty of Shanghai (Baptist) University and associate pastor of University Baptist Church Shanghai.

The proposal of President Roosevelt to change Thanksgiving from Nov. 30 to Nov. 23 has gotten on the nerves of some of the folks. The reasons given for the change are purely commercial, but there has been a tendency to make it a day for football, hunting and frolicking, and the change is symptomatic of its degenerating from its original purpose.

North Shore Baptist Church in Chicago, of which Dr. H. W. Virgin is pastor, is said to be the largest Baptist Church in Chicago and the fifth in size among the churches of the Northern Baptist Convention. The pastor was reared in New Orleans, is an alumnus of Mississippi College, is an orthodox Baptist and has for a deacon Mr. J. L. Kraft, whose cheese you see in all the big grocery stores.

We publish this week a part of the proposed plan to provide for preachers who are retired by old age. This is a suggested plan presented by the committee appointed by the State Convention to report in the November meeting this year. The committee consists of Rev. C. J. Olander, Judge Sidney Smith, Dr. Geo. P. White, Dr. W. E. Holcomb, and Rev. S. B. Cooper. It ought to be thoroughly studied that our people may act intelligently in the convention.

Pastor Percy F. Herring reports gracious meetings for the summer. At Clear Creek, Lafayette County, Dr. L. Bracy Campbell preached. There were five baptized. At Dillard in the same county brother Herring preached. There was a good revival and six were baptized. At Spring Hill in Tallahatchie County there was a good revival. Rev. Charles L. McKay preached and one was baptized. At Sylva in Yalobusha County brother Herring preached. Thirteen were baptized and four received by letter. The pastor is working to get the cooperative program budget adopted in his churches and to put the Record into every family.

The Chinese Communists have been changing their attitude toward Christianity, reports the Lutheran. Originally hostile, they have recently been giving unrestricted liberty to Chinese Christians to evangelize the people and to circulate among the Communists themselves for the spread of the gospel. Lately one of their generals, formerly a violent foe of Christianity, acknowledged his error. Said he: "Do you remember our past? There were many misunderstandings then. The missionaries have helped much in Shensi and Shansi. We are sorry for the misunderstandings of the past, but now we want to work with them for the good of China hereafter."—Ex.

Brother J. A. Parker was ordained to the ministry by a council in the Rocky Creek Church, George County, where he was formerly a member, being requested by the church in Louisville, Ky., where he is now a member. He is a student in the Louisville Seminary. The council consisted of brethren B. B. Rouse, D. D. Rogers, H. A. Johnson, J. P. Harrington, G. S. Jenkins, W. D. Howell, W. M. Goff, E. L. Parker, J. H. Davis, J. D. Greene and Earl Brooks. G. S. Jenkins was moderator. Earl Brooks preached the sermon and led in the examination. Brethren Johnson and Harrington led the prayers and brother Jenkins delivered the charge. A large congregation witnessed the impressive ceremony.

Thursday, September 7, 1939

THE DEAD HAND LAW

Lawrence T. Lowrey, President Blue Mountain College

Do you know that in Mississippi it is illegal to bequeath money or property to a church or to a church-related institution?

Do you know that if you make a will leaving fifty dollars to your home church for the upkeep of its cemetery in which the bodies of your loved ones rest you become a lawbreaker on your deathbed at the very threshold of eternity?

Do you know that money so left would be snatched, out of your dead hand and confiscated, by the Mortmain Law which is written in the constitution of Mississippi? (Mortmain is a French word and means dead hand.)

Do you know that the same law applies to money or property left to a church college, a church orphanage, a church hospital, or any other church institution or organization?

Do you know that all religious denominations are affected by this law which is covered by sections 269 and 270 of the constitution of the state of Mississippi?

Do you know that Mississippi is the only state in the union which says to a man you cannot leave anything to your home church, to your church orphanage, to your church hospital, and to your church college?

Do you know that in November citizens of Mississippi will vote on two amendments—one to repeal section 269 and one to amend section 270. The following is a simple explanation of the proposal:

The law now says: that devise of property, by will, to a church or other religious institution or society are prohibited. With the adoption of the amendments the law will provide that property may be left to churches or other religious institutions or societies subject to the following limitations:

1. The will must be made 90 days before death.
2. If a person has a wife, husband, child or descendants of a child, not more than one-third of the estate may be devised to a religious institution.
3. Where land is devised it remains subject to taxation.
4. Land acquired by devise must be sold in ten years from date acquired.

Do you know that nearly every voter will be in favor of these amendments when they are fully informed as to what is involved?

Do you know that when the voters have full information that the amendments will be approved by a wide margin?

Do you know that if the people are not adequately informed as to what this is all about the amendments will not have a "Chinaman's chance"? The reason the amendments will not be approved if the voter is not familiar with them is that he will not mark the entry on the ballot if he is not informed about the amendments. In this case no vote means a vote against the amendments.

In order for a constitutional amendment to pass, more than fifty per cent of the voters voting must mark the ballot in the affirmative. At present, it is safe to assume that not more than twenty-five per cent of the people of Mississippi are familiar with the Mortmain Law and the proposed amendments to it. That means that about seventy-five per cent of those voting will presumably skip the constitutional amendments entry on the ballot. Consequently, even though they would be in favor of the amendments if adequately informed, their failure to vote would cause the amendments to be defeated. The responsibility of the state Mortmain committee and the county Mortmain educational committees is to inform the voters in every county in September and October about the merits of the proposed amendments, what the Mortmain Law is, etc. This responsibility will be shared largely with pastors of every denomination, teachers, voters who are familiar with the amendments, and other leaders. The objective of the county committees and speakers is to tell every voter by word of mouth from pulpit,

platform, schoolroom, and elsewhere, of the involvements of the proposed amendments.

To everyone reading this article: seek your county officers of the Mortmain organization campaign and ask how you can be used. Inform the people. This will make it possible for a man to make a final gift to the cause of his Maker without becoming a violator of the law.

PASTORAL PROBLEMS—"THE WRONG USE OF THE TELEPHONE"

By Norman W. Cox

The telephone is a bane and a blessing to the average pastor. One of the things that makes some of us look forward to Heaven is that there will be no telephone there. At the same time, it is one of God's great gifts to preachers, as well as other folks.

Many a preacher, however, has defeated himself many times by using the telephone when he should have made a personal visit. The special thing I am thinking about is the matter of persuading people to accept some responsibility of importance in the service of Christ and the work of the church.

It is easy to say "no" over the telephone, much easier than when we are face to face with the person whom we want to say "yes." A few years ago, I became aware of the fact that practically every one whom I asked to do something that was of the least importance and who had not been prepared in advanced to say "yes" to my request, declined my plea when I gave it to them over the telephone. A little thinking made me see my mistake.

In the first place, if the matter is important, it justifies a personal visit. A personal visit emphasizes our conviction of its importance. This fact communicates itself to the mind of the person to whom we are appealing. It is much more convenient to use the telephone, but if I want a man to accept the chairmanship of an important committee, or someone to teach a class, or a member to take charge of some responsible undertaking in the church, I need to go and have a talk with him face to face. Many a time, after I have got to them, I do not talk about what I meant to take up with them. I see they are just not in a situation that day, or the frame of mind to receive the request that I want to make of them. We cannot find this out over the telephone. We have got to see them with our own eyes and talk with them a few minutes before we can know what the state of their disposition or attitude for the moment is. Since I quit trying to get people to do important things by telephoning, and began dealing with them face to face, it is surprising how few of them turn me down. In most cases, those who do refuse, convince me that they have sound reasons for not doing what I ask.

LET'S OBSERVE LUTHER RICE MEMORIAL DAY SEPTEMBER 17

1. To honor that great heroic soul who helped lay the foundations of our organized work.
2. To inform our people and inspire them to renewed zeal and sacrificial service.
3. To make a worthy offering toward the building of a memorial church house at his grave.
4. To show our cooperation in this beautiful work of our denomination.

(For Convention actions see Minutes S.B.C. 1938 page 66, 1939 page 28. For program suggestions see September issue "The Sunday School Builder" and "The Baptist Program.")

—J. E. Dillard.

In Richmond County, Va., the sale of beer and wine is forbidden on Sunday. Did you ever hear the song of the colored folks running something like this?

Ain't it a shame; ain't it a shame
To shoot craps on Sunday?
When you got Monday, Tuesday and Wednesday,
All Day Thursday, Friday and Saddy;
Ain't it a shame to shoot craps on Sunday?

THE MINISTERS RETIREMENT PLAN
By C. J. Olander

Last November (1938), the Mississippi Baptist Convention meeting in Jackson, appointed a committee composed of Chief Justice Smith, Dr. George P. White, Dr. W. E. Holcomb, Rev. S. B. Cooper and C. J. Olander, chairman. The duty of this committee is to work out a plan looking toward a Ministers Retirement Plan for the Mississippi Baptist Convention and to reach a tentative agreement with the Relief and Annuity Board of the Southern Baptist Convention for the administration of the same. This duty has been in process of performance since the convention.

On May 8, 1939, the committee met and approved unanimously the following:

SUGGESTED
MINISTERS RETIREMENT PLAN FOR THE
MISSISSIPPI BAPTIST CONVENTION

Part One

Retirement annuities and other benefits shall be granted upon the following conditions:

1. The contributions of the member shall be amounts equivalent to 3 per cent of the salary basis.

2. The contributions of the church shall be equivalent to the contributions of the member as outlined in (1).

3. The contributions of the Convention, in addition to the contributions of the member and the church, as provided in (1) and (2) shall be equivalent to 2 per cent of the total of the salary bases of the participating members.

4. The interest shall be credited on the member's contributions and the reserves accumulated out of the balances of the church's and Convention's contributions, at the rate of 3½ per cent, if earned.

5. The salary basis shall be the cash salary, increased by fifteen (15) per centum as the equivalent of the free rent of the parsonage, if any, up to but not exceeding \$4,000 a year.

6. Upon retirement, after full participation for the period of one year and after the attainment of age sixty-five (65), the accumulations of the member's contributions, together with the interest additions (to be known as member's accumulated credits), shall be applied toward providing a retirement annuity on the life of such member (hereinafter referred to as the member's annuity), the contributions of the churches and the Convention being drawn upon to meet the retirement annuity payments in excess of the amounts provided by the retirement annuity from the member's accumulated credits. The term "member's accumulated credits" wherever used in this agreement shall be understood to mean only such funds as are paid in by the member, together with interest additions credited thereon. Retirement shall mean giving up any pastorate or denominational position and the termination of any salary pertaining thereto.

7. The balances of the contributions of the churches and the Convention remaining after meeting the required retirement annuity payments shall be held as reserve funds to be applied to meet future retirement annuity payments as they may fall due.

8. In the event that the member has paid into the Retirement Fund all of his required contributions and his churches have paid into the Retirement Fund all of their required contributions, the retirement annuity provided by the member's accumulated credits shall be supplemented out of the balances of the contributions of the churches and the Convention up to a retirement annuity of 2 per cent of the average salary of the member during service within the bounds of the Convention, for each of the final years of service preceding retirement but not to exceed fifty per cent (50%), provided, however, that during the first five (5) years of the operation of the Retirement Plan, the retirement annuity shall be limited to a maximum of \$600 but in the event of retirement during the sixth year of the operation of the Retirement

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EDITORIALS

ALL TOGETHER

We know of no more efficient and successful agency for enlisting people in the business of giving the gospel to the whole world than the Woman's Missionary Union of the south. They adopt the Lord's method of instruction, and his idea of gradual continuous leavening of the great masses of our people with the missionary idea. It was a woman who hid the leaven in the meal and waited for results. They are satisfied with slow and steady growth—so it is growth. They are willing to see first the blade, then the stalk and at last the ear. And the harvest comes.

This is not intended to be an article in praise of the women. That is not our purpose. But they deserve a good word. And especially is their method worthy of study and imitation. Here is what we are getting at. Every once in so often they have a "week of prayer." We are persuaded that they pray. They also carry along with them to their meetings the means of information, enlightenment and inspiration. They believe in stirring up the pure minds of the sisters. These weeks of prayer, study and meditation come at regular quarterly intervals, and the kingdom of God is advanced throughout the world because of them.

And now, Brethren: This year when the time comes around for the week of prayer for state missions, you and I are going to be included. We too will have the opportunity to join forces with the women. We too can join in prayer and the study of the will of God for our mission work in Mississippi. Why should we not have been doing this all the time?

First of all the result of this week will be to get the attention of all our people. We will never do anything until our attention is secured. We must think on these things. We must set our minds on the things above where Christ is and get them off of the things of the earth. First we must give ourselves to the Lord. We must love God with our minds as well as our hearts.

This week is called by our Mission Secretary the "Come Ye Apart" week. It is a time when we can seek the Lord for better equipment for service, and for his blessing specifically on our work, His work, here in Mississippi. The need is great; the opportunity is ours. God is graciously waiting to bless us. He has given us a blank check to fill out: Where two or three of you are agreed on earth as touching anything that they shall ask, it shall be done for them of my Father in heaven.

Finally brethren: The people will respond if the pastors will lead them.

How would it do to put a bottle at the head of every grave of a man who is killed in an automobile accident while under the influence of liquor? It might do more good than having a preacher go through a religious ceremony at his funeral. Funeral sermons do not take people to heaven.

"Strain at a gnat and swallow a camel," is the reading of the King James version. The American Revision gives it, "Strain out a gnat and swallow a camel," which is correct. The word means to make something pour through a sieve or strainer. Jesus did not say they made a strenuous effort to swallow a gnat, but that they were meticulously careful to get rid of a gnat in what they drank, but did not hesitate to gulp down a camel.

The many friends of Rev. and Mrs. Wyatt R. Hunter over the state will be glad to learn through the Record of the birth of their first child, a girl. Rachel Delight Hunter was born on the morning of September 1, at the McComb Infirmary, weighing 6 3/4 pounds. Mrs. Hunter is the former Elois Tolar, for several years popular church secretary at Leland. Mrs. Hunter and Rachel both doing splendidly, and join brother Hunter in greeting their many friends over the state.—J. Felix Arnold.

CHRISTIANITY AND DEMOCRACY

There was never a time when men more needed to think straight than today, "so to think as to think soberly." Perhaps there was never a time when it was more difficult to think soberly, according as God hath dealt to each man a measure of faith. Men's passions and prejudices are running high. Differences between individuals, groups and nations are compelling us to think, but they are also making it difficult to think straight.

Recently in the Baptist Congress in Atlanta, where there was agreement on so many matters, there developed an acute difference on the question of collectivism and individualism as applied to civil government; and as to the relation of Christian bodies thereto. There was criticism by those from America and Britain of the attitude of the German government toward religion, and brethren from Germany were quick to take up the challenge. The contention of the Germans was that the New Testament did not prescribe any special form of civil government, and does enjoin obedience to civil authority whatever political form that authority may assume. Americans contend that it is difficult, if not impossible for religion to fulfill its mission under a totalitarian or despotic government. It is possible that those on both sides of this controversy may be right. It is a question worth studying out and clarifying.

What relation do Christianity and democracy have to each other? And what effect does each have on the other? In the first place the religion of Jesus in its social expression is the purest democracy on earth. It is a perfect democracy and it is the only hundred percent democracy on earth. The spirit of the Christian religion makes democracy among Christians possible, and the commandments of Jesus make it obligatory. Jesus said "Call no man father on earth for one is your Father, even God." He said, "Be ye not called Rabbi, for one is your teacher and all ye are brethren." "Neither be ye called Masters, for one is your Master, even the Christ. But he that is greatest among you shall be your servant." That God is our father, the father of all believers in Jesus, makes equality among us possible and necessary. Pastors are forbidden to lord it over God's heritage.

It is as plain as daylight that a New Testament church was one which was subject to no authority outside itself and free from domination by anyone on the inside. The whole church was to be consulted in all things, and its decisions were made by the whole body, for authority was not delegated to any individual or group.

It is true that these New Testament churches did not undertake to legislate for people outside their own membership. They did not make laws for the regulation of the state or for any other social units. Their control extended only to their own membership. This does not mean that they were not to erect standards of righteousness which were applicable to the whole world, but it does mean that these standards were not to be enforced by physical penalties, but to be presented to men's reason and conscience. There was no authority assumed by the churches over the outside world, and no effort to enforce their will by penalties as has been done by the Roman Catholic Church wherever it had the ability to do so.

These New Testament churches were little democracies within the encircling dominion of the Roman Empire. They were in heart and conscience free even when they were imprisoned either in Jerusalem or in Rome. They obeyed God and took the consequences. They respected the office of the High Priest in Jerusalem and the emperor in Rome. But when either of these required that of the Christian which conflicted with his loyalty to Jesus, he obeyed God rather than man. Like Moses they forsook Egypt and were not deterred by the wrath of the King.

This means that democracy as an expression of individual freedom is only possible when the fear of God supersedes the fear of man. A man

cannot be free without being willing to pay the price of freedom. The price of freedom may be imprisonment and death. "Live or die, sink or swim, survive or perish, I set my hand to this instrument," is said to have been the spirit if not the words of those who signed the Declaration of Independence. A man is never really free until he is willing to die for freedom.

This means that a free church can exist and has existed under a despotic government. But it does not mean that it approves or condones a despotic government. Religious freedom, or democracy may not, need not, set itself to overthrow a despotic government, for the soul is free whether the body is or not. But anybody can see that civil liberty, political freedom is consonant with the spirit of religious liberty; and nothing else is. And while the Bible does not counsel the overthrow of despotic government, it teaches and imbues men with ideas that will finally make despotic government impossible. Religious liberty is the mother of all liberty. The heaven of religious liberty will finally permeate men's minds and produce the democratic spirit and the democratic form in government. The democratic spirit is the spirit of brotherhood. Men come to love and trust one another. They then do not desire or seek to have dominion over one another. They choose rather in love to serve one another.

We are all conscious that the state has not reached the condition of full democracy. It is rather difficult to make it dominant and effective in the churches. But it has made far more progress in Baptist churches than it has in the state. It is reached in the churches just in proportion as the spirit of Jesus becomes dominant. And it will be possible only in a state as the Lordship of Jesus is recognized by the individual citizen. It is doubtful if democracy is practicable and workable among people who are not imbued with the Spirit of Jesus. Outward control will continue when inward control is weak. Control by another is necessary when there is no self control under the guidance of our Lord. The less spiritual life, the more regimentation.

The hope of democracy is in the religion of Jesus. Democracy may not be desirable or possible where the will of Christ is not known or regarded.

ANOTHER COMFORTER

There is a temptation to think that all has been said on this subject that can be said, and to turn away from it as of no further interest. Preachers are tempted when they preach on any given passage of scripture to imagine that they have spoken the last word about it, and so are in danger of shutting their minds to any further knowledge. This is far from the truth, for no passage of scripture has ever yet been exhausted or ever will be. We can with assurance turn again and again to this passage of scripture in the fourteenth chapter of John which tells us about the Holy Spirit as "Another Comforter." Here is a well of truth that will never run dry.

Jesus did not teach the disciples about the Holy Spirit in his earlier ministry. But in the discourse just before his death he dwells at length upon the coming Comforter. He says "These things said I not unto you at the first because I was with you." But as He goes away he promises them another helper who would take his place and carry on what He had begun.

In this fourteenth chapter of John he is endeavoring to steady their minds and assure their hearts. They begin to realize that they are face to face with important changes which they do not understand. It is what we do not understand that makes us uneasy and afraid. They are approaching a crisis, a period in which everything is changed. In the face of the mystery and uncertainty they are afraid. Jesus sees it in their faces; the questioning and confusion. And he would quiet their fears. With Jesus they could face anything. But without Him they do not know what to do and which way to turn. Every now and then they ask him questions

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And then he is another Helper, of this Comfort, a word which we corresponds to mean one whom one who calls to. In either case does not necessarily counsel, a counsel by putting strength you to have a helps you to set all your energy in order to attain obtain what you

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Thursday, September 7, 1939

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show their troubled state of mind.Now Jesus would calm their souls, and fortify
them against fear. He proposes to make them
ready for any contingency. He tells them not
to let their souls be troubled but to put their
faith in God; that his going away is in their
interest. That he will not leave them orphans,
that he will come again; that he will prepare
a place for them; and in the meantime they will
continue his work, and do more than he has done.He assures them that they will have direct ac-
cess to God and can ask for anything that they
need.And then he promised them that he will send
another Helper, or Comforter. The description
of this Comforter is what concerns us now. The
word which we commonly translate Comforter
corresponds to the Latin word advocate. It may
mean one whom you call to your assistance, or
one who calls to you by way of encouragement.
In either case he is an assistant or helper. It
does not necessarily mean one who gives legal
counsel, a counselor, but one who renders help
by putting strength into you; one who enables
you to have a definite aim or purpose; one who
helps you to set your mind on the task, and put
all your energies into it, to be at your best in
order to attain what you have set out to be and
obtain what you have set out to do.The name implies an office or task much like
that of a coach in athletics, a man who helps
you to attain the maximum of physical fitness
and efficiency by the development of all your
potential strength, rousing it to full expression
and making every muscle of your body fulfill
its office one hundred percent. This will enable
us to see that the translation of the word "para-
clite" by the word "Comforter," which we have
borrowed from the Latin is expressive of the
real meaning of the word, provided we remem-
ber what the word com-fort originally meant.We must bear in mind that that is a com-
pound word; "com" meaning together and "fort"
meaning strength. A "fort" is a stronghold,
military stronghold. It also means courage,
when used for the thing that is inside the man
as well as that which is outside. And bear in
mind that "courage," means "heart," as when
you "take heart," or "put heart" into someone.
This is indeed the work of the Holy Spirit.This idea is borne out by the kindred words
"parakaleo" and "Paraklesis" which occur so
often in the Acts of the Apostles and the epistles
of Paul. The first is a verb; the second is a
noun, and of course have the same root as
"paraklete." They are translated by such Eng-
lish words as exhort, comfort, strengthen, en-
courage. This work is done by the Holy Spirit
or by someone who becomes the instrument of
the Holy Spirit; One through whom the Holy
Spirit works.So that the work of the Holy Spirit is that
of strengthening, establishing, confirming, but-
tressing. We are "strengthened with power
through his Spirit in the inner man," Eph. 3:16.
We are "comforted" not by being relieved of
pain but by the Spirit "who worketh in the
patient enduring of the suffering," 2 Cor. 1:6.
God does not remove the load but gives us
strength to carry the load. When the Holy Spirit
came upon the disciples they were "transfigur-
ed by the renewing of their minds," Ro. 12:2.
"Ye shall receive power when the Holy Spirit
is come upon you," Acts 1:8. The Holy Spirit's
coming is like the turning of the electric switch,
by which all the machinery of the Christian life
is set in motion, and the life is flooded with
light. "And Spirit of God moved upon the face
of the waters; and God said, Let there be light,
and there was light."Rev. J. R. Breland goes on September 15 from
Jackson, La., where he has been pastor for four
years to become pastor of First Church, Teneha,
Texas.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b, "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profit-
ing may appear to ALL."

Our Motto: "Ask the people, they'll sub-
scribe."

Griffith Memorial—Jackson

We enjoyed the privilege of being with Grif-
fith Memorial for five nights as one of the teach-
ers in their annual August B.T.U. Training
School. We taught the adults and what a crowd
they had. The class averaged close to one hun-
dred per night. One of the many reasons Grif-
fith has such a fine B.T.U. work is the excel-
lent teamwork of Mrs. Williams, B.T.U. Director
and Pastor L. W. Ferrell.

While the Record subscription list at Griffith
Memorial is not large, several said they would
see that it grew.

Hinds County Record readers are listed as fol-
lows: DANIELS 50; CLINTON 129 and 14 R. F.
D.; CALVARY, (Jackson) 652; First, (Jackson)
38; Jackson 74; Dixon 2; UTICA 31; Salem 6;
Oakley 1; Raymond 9; DAVIS MEMORIAL
(Jackson) 121; SIWELL 13; POCAHONTAS 21;
Griffith Memorial, (Jackson) 9; Edwards 2;
TERRY 71; New Hope 1; Parkway 18; New
Salem 5; VAN WINKLE 30; BETHESDA 62.

Black Jack—Yazoo County

Rev. T. F. Stroud is the energetic pastor at
Black Jack. Those who know him know that no
grass grows under his feet. And how those people
do attend church! The church territory covers
ten miles each way and many regular attend-
ants come that far. They have a well organized
Sunday school, W.M.U. and B.T.U. If any bet-
ter cooks exist than those we found at Black
Jack we never ran across them.

We told the deacons about the EVERY FAM-
ILY Plan and one of them liked it so well that
he immediately agreed to pay the bill for two
months with the hope that the church would
then take it over.

Black Jack is the home community of Mrs.
Rosalie Mills Appleby, now serving heroically
as a missionary in South America.

Yazoo County has Record subscribers listed
as follows: BENTONIA 30 and 3 R. F. D.;
EDEN 13; BLACK JACK 48; ANDING 17;
Yazoo City 11 and 1 R. F. D.; Providence 1;
Shiloh 2; Valley 1; Hebron 1; Phoenix 1; HOLLY
BLUFF 27.

THE EVERY FAMILY LIST GROWS.

"Such popularity must be deserved."

Churches continue to adopt the EVERY FAM-
ILY PLAN. No longer is it an experiment.
Among recent churches to adopt the Plan are:
Zion Hill, Amite County, C. W. Thompson, pas-
tor; Sharon, Jones County, W. E. Green; West
Kemper, Kemper County, Glen Smith; Richland,
Rankin County, E. N. Patterson; Bluff Springs,
Kemper County, Glen Smith; Cascilla, Talla-
hatchie County, J. B. Ray; Oak Grove, Neshoba
County, Glen Smith; Black Jack, Yazoo County,
T. F. Stroud.

There is still room for others. Who will be
next?

Briar Hill Church in Rankin County is not one
of the biggest, but it is one of the best of our
rural churches. They have had good pastors for
half a century. The present pastor Dr. W. A.
Hewitt of Jackson has been with them for twenty
years. So last Sunday they celebrated the an-
niversary with a great Homecoming Day. This
church has sent out a large number of preach-
ers and denominational workers, and a good com-
pany of laymen who are doing great service in
other churches now. Many of these came back
to the church Sunday, and there was great fel-
lowship and great rejoicing. May our Father's
blessing abound in them, and in those who re-
main in this good church.

Florida Baptist Witness has a new linotype
machine and comes out in a new dress. Con-
gratulations.

Any church will observe and profit by the
"Come Ye Apart" Week if the pastor takes the
initiative.

Tampa churches will have a simultaneous evan-
gelistic campaign beginning Feb. 18, under the
direction of Dr. Roland Q. Leavell.

Dr. Arthur Stovall, one of our Mississippians,
who has been pastor several years at Elizabeth-
town, Ky., goes to the pastorate of First Church,
Winter Haven, Florida.

We shall be glad to have brief reports of the
meeting of each district association. Our people
are interested in what their brethren are doing,
and stimulated by a report of it.

The Iowa Baptist State Convention meets at
Ft. Dodge October 10-12, preceded by the Pas-
tors' Conference and the Women's Mission
Society.

There were last year eighty or more ministerial
students in Mississippi College and the prospect
is for at least as many this session. About one
out of four of the young men were ministerial
students.

Miss Doris Wilson, daughter of Mr. and Mrs.
O. A. Wilson, Laurel, Miss., was with the State
Line Baptist Church in a study course last week,
and much good was accomplished. Doris is a
senior at Mississippi Woman's College this year
and has a zeal unsurpassed to be of service to
her Lord.

Dr. W. M. Blackwelder passed away August 19
in Birmingham, Ala. We had the privilege of
personal acquaintance and friendship with him,
and know him to be one of the finest, gentlest
spirits in the world. He was pastor for 57 years
of churches in his native state of Alabama. He
leaves three sons, one of whom is high school
principal in McComb.

Pastor Lawrence B. Cobb reports a good meet-
ing in First Church of Union: Brother R. K.
Corder brought plain, powerful gospel messages.
Brother Gordon Sansing led the music program
in superb fashion, assisted by his talented wife
at the piano. Two came on confession of faith
for baptism and four by letter. Many pledged
new allegiance to Christ and his work, and we
are looking forward to further good results.

In connection with drunken driving it is ap-
propriate to say that Dr. Theron H. Kilmer, police
surgeon, Hampstead, N. Y., sent a questionnaire
to a large number of states. The replies reveal-
ed that since repeal there has been only a four
percent increase in the number of cars, while
there had been a sixty-four and one-half percent
increase in the number of drunken drivers. The
New York State Safety Director says that 49
percent of highway deaths in his state are due
to drunk driving.—Ex.

Those who advocate church union because of a
desire to present a common message or a united
front on the mission fields seem to think that
simply to change the names of the foreign mis-
sion organizations to some name indicating un-
ion will change the message now being taken
to the non-Christian world. But to call a Metho-
dist or Baptist missionary in China simply an
American Christian does not change the gospel
he is preaching. He will continue to preach the
same thing he has been preaching. To change
his message simply because he has changed his
name would be only to prove him a hypocrite.

Monday evening Mississippi College was filled
with people attending the opening exercises of
Mississippi College and Hillman College. The
faculties adorned the rostrum, and there must
have been a good number of Freshmen judging
from the shaved heads. President D. M. Nelson
presided. Dr. J. W. Middleton led the prayer.
The address of the occasion was by Pastor J.
H. Street of West Laurel. It was one of the best.
He discussed the problems before us, namely,
Unemployment, Public Safety and War. He said
the answer to these is Christian Personality
such as our denominational colleges are pro-
ducing. President M. P. L. Berry said Hillman
College is full, having students from seven
states, including the Atlantic and Pacific coasts.

THE MINISTERS RETIREMENT PLAN— (Continued from Page 3)

Plan, the maximum retirement annuity shall be \$800; during the seventh year \$1,000; during the eighth year \$1,200; during the ninth year \$1,400; during the tenth year \$1,600; during the eleventh year \$1,800; and during the twelfth year and thereafter \$2,000. It is understood, however, that if the member continues in active service beyond age 65 after the inauguration of the pension plan, the salary basis during such continued service shall not operate to reduce the average salary basis upon which the retirement annuity is calculated.

9. The contributions of the member and of his church shall be required from the date of the inauguration of the Retirement Plan, if the member was in active service in the Convention on that date, or if entering such service at a later date, then from such later date.

10. In the case of a member in active service on the date of the inauguration of the Retirement Plan, credit shall be allowed for so much of his prior service outside of Mississippi, but within the bounds of the Southern Baptist Convention, as shall be necessary to make up a maximum of twenty-five years of service preceding the age of retirement.

11. Any retiring member, at his option, may take a reduced retiring annuity and make supplemental provision for his widow and minor children, provided that notice of such option be filed with the Annuity Board at least thirty (30) days before the date of retirement, and there can be no substitution thereafter. In the event of the remarriage of a widow her annuity provided for under this paragraph or under paragraph (13), shall be terminated, when the sums of the age or disability retirement annuity payments, if any, to her deceased husband, together with the payments to herself and/or minor children equal his accumulated credits at the date the member entered upon his age or disability retirement annuity, or the widow entered upon her widow's annuity as the case may have been. In the event that the member's accumulated credits are not sufficient to provide a widow's annuity equal to or greater than \$10.00 per month the Annuity Board shall have the right to pay the widow in one sum the member's accumulated credits.

12. In the event of the retirement of the member before attaining the minimum retirement age, because, in the judgment of the Annuity Board, such member is totally and permanently disabled, the member's accumulated credits shall be applied toward providing a disability annuity. After five (5) years of service within the bounds of the Convention and after one year of participation in the Retirement Plan, such disability annuity would be increased, out of the contributions of the churches and the Convention, to thirty (30) per centum of the salary basis during the last year of participation, but not to exceed \$500 in all. For each additional year of service over five (5) with participation over one (1) year add one per centum of such salary basis so as to increase the annuity from thirty (30) per centum but not to exceed forty (40) per centum nor \$500 in all.

13. In the event of the death of the member before entering upon an age or disability retirement annuity, the member's accumulated credits shall be applied to provide for an annuity for the widow of the member, or shall be paid in one sum (a) to a beneficiary previously designated in writing by the member and such written designation filed with the Annuity Board, or (b) to the legal representative of the member, if there be no widow, or no designated beneficiary surviving.

14. In the event of the failure of a member to make his required contribution to the Retirement Fund in full in any year, the supplemental part of any age or disability retirement annuity granted thereafter to such member out of the balances of the church's and Convention's contributions shall be reduced by an amount of retirement annuity equivalent to the reduction

in the member's annuity caused by the failure to make such contributions in full.

15. In the event of the failure of a church to make its required contributions to the Retirement Fund in full in any one year on account of the service of the member, the supplemental part of any age or disability retirement annuity granted thereafter to such member out of the balances of the church's and Convention's contributions shall be reduced by an amount of retirement annuity equivalent to the amount of such unpaid contributions with interest accumulations thereon to the date of retirement.

16. In the event of the transfer of a member to service within the bounds of another State Convention, but within the bounds of the Southern Baptist Convention credit for service within the bounds of the Mississippi Baptist State Convention shall be allowed and counted toward completing the last twenty-five years of the active service of such member with retirement annuity credits proportional to such credited years of service. Such member has the privilege of continuing membership through the Retirement Plan of the State body to which he may have transferred, or if there is no such Retirement Plan in operation he may continue his membership through the Age Security Department of the Relief and Annuity Board.

17. In the case of a member who leaves the Baptist ministry to enter the service of some other other denomination, or who engages in some other line of work, or who moves outside the bounds of the Southern Baptist Convention, the obligation of the Retirement Fund shall be limited to the return of the accumulated credits of such member as of the date of the termination of his service within the Southern Baptist Convention.

18. This certificate is issued to the minister designated herein as the member upon the agreement of such minister and his church or churches to participate in the Retirement Plan.

19. The benefits payable hereunder are contingent upon the receipt by the Annuity Board of the contributions of the member, the church and the Convention. It is agreed and understood, however, that the failure of any member, or church, or the Convention to make such required payments shall affect the annuity credits of and the annuity payments to such member and shall not impose any additional obligation on or cause any additional payments to be made to the Annuity Board by any other agency.

20. This certificate constitutes the entire agreement and no changes shall be made in the provisions nor shall any statements, or representations relating thereto, which are other than as provided herein, be binding, or of any value whatsoever unless endorsed hereon or attached hereto by the Annuity Board and made a part hereof.

21. The Convention shall have the right to amend or modify the provisions of the Retirement Plan as applicable to its members from time to time as may be deemed necessary, upon sixty (60) days' notice in writing to the participating members, and provided that such changes do not affect any annuity obligations incurred on account of such members prior to the date when such amendment or modification became effective.

(CONTINUED NEXT WEEK)

"The Commission", published by the Foreign Mission Board will have a special Baptist World Alliance issue in October.

Evangelist Selsus E. Tull of Hazlehurst has just closed a fine meeting with Dr. Carroll D. Wood of the First Church, Haynesville, La., and is home for a short rest before leaving for a two months' engagement in Kentucky where he will help in revivals at Somerest, Louisville, Springfield, and Morehead of that state. At Louisville, he will be with Dr. T. J. Barksdale, a Mississippian, who has been pastor of the Calvary Baptist Church of Louisville for many years. All the Baptist churches of Louisville will conduct meetings at the same time from Sept. 24th to Oct. 8th.

THE TREND IN COLLEGE EDUCATION

Those best informed on educational affairs are agreed that the time is at hand when private and denominational colleges and universities may expect a challenge to their very existence by the advance in the educational programs of the states to cover the entire field in higher education as the states have already covered the entire field in primary and secondary education, except for the parochial schools of the Roman Catholics. One often sees such a statement as the following by Professor E. V. Hollis of Columbia University found in the current number of *School and Society*:

With the next two decades it is probable that the history of higher education will record a change from philanthropic to tax support that will parallel the development of American secondary education during the past fifty years.

Like statements are being made in reports on colleges often found in our Baptist papers, such as the following in the Religious Herald of Feb. 2, from the "Report of the Commission on Baptist Schools":

It is obvious to every person who observes the trend of the times and gives thought to education that all forms and grades of education tend more and more to come under direct control and operation of government. . . . As set forth in the report of the Education Commission of the Southern Baptist Convention made in Richmond last May, the number of Baptist universities, colleges, and secondary schools within the bounds of the Convention decreased from 120 in 1918 to 67 in 1938. If conditions continue as they are now, it seems inevitable that the public high schools and various types of tax-supported colleges will yet further reduce the number of schools and colleges conducted by denominations. The situation is similar for all Protestant denominations.

—Biblical Recorder.

DRIFTING TOWARD CHURCH AND STATE?

We have watched with much concern the gradual drift of the present administration at Washington in the direction of recognizing the Roman Catholic church as the state church of the United States. Certain recent gestures in that direction have not eased our fears.

At the recent Eucharist Conference at New Orleans the president officially recognized the occasion and the presence at the conference of an official representative of the pope by sending his own representative in the person of Postmaster General James Farley, a Catholic and member of the Knights of Columbus.

Shortly after that incident the president gave the American conscience on separation of church and state another jolt when he authorized, according to news dispatches from abroad, the United States Ambassador at Rome to officially welcome a Roman Catholic cardinal from America on his arrival at that city to pay an official visit to the pope.

According to Time Magazine, "President Roosevelt, who regards the Roman Catholic churches as a potential ally in fighting democracy's battle, maintains contact with Pope Pius XI through the new deal's good friend, George Cardinal Mundelein of Chicago—who might very well become Papal Nuncio to the U. S. should diplomatic relations be re-established with the Vatican. Last fortnight there was further evidence of the new collaboration between the church and the U. S. when in the departure for South America of two able representatives of the U. S. Catholic hierarchy—Bishop James Hugh Ryan of Omaha and Rev. Dr. Maurice Stephen Sheehy of Catholic University. Bound on an 18,000 mile good-will tour to 'develop cultural relationships' among the Roman Catholic republics of Latin America, these hefty, affable churchmen embarked with the blessings not only of Mother Church but also of the U. S. State Department and the president."—Baptist Message.

Thursday, September 7, 1939

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"If my people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place."—2 Chronicles 7:14-15.

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September 10-17, 1939

"Come Ye Apart Week"

The example of Jesus: "And Jesus walking by the sea—" Mt. 4:18, 6. Out by the sea, away from the noisy city crowds He called two disciples.

He draws apart to teach His disciples. See Matt. 5:1. "He went up into a mountain to pray." Mt. 14:23.

"Jesus taketh Peter, James, and John and bringeth them up into an high mountain apart." Mt. 17:1.

While in the mountain "Great multitudes came unto Him." Mt. 15:30.

These few scriptures from the Gospel of Matthew show Jesus alone in prayer. But He also keeps aside with His disciples. Then, while He "apart" He works with the multitude.

Next week many Mississippi Baptists will each spend many minutes alone in prayer and spiritual meditation. There will be smaller groups for spiritual exercises. Certainly large crowds will draw apart in many of our churches over the week. Prayer will be made! Personal work will be done!

Let us not miss the spiritual values. "Spirituality is letting God have His way in the life!"

Do we dare let God have His full way with us? Do we dare refuse Him, claiming to be purchased by His own blood?

II

For the last four months we have instructed 5M Club men to give right-of-way as much as possible to, first, the Orphanage field workers, then as the Woman's College Campaign came on, to them.

This is as fair as we know how to be.

As a pastor we tried to be fair to all work and workers. We loved all. The same is true now!

However, we are giving our 5M Club workers, so far as this office is concerned the right-of-way until we have moneys in hand to meet all obligations—this till January 1, 1940.

We are, so far as this office is concerned, giving State Mission Week right-of-way during September.

To this end, it was the unanimous opinion of the Education Commission members that all workers, save possibly Dr. Gaines S. Hightower, be withdrawn from the Woman's College Campaign not later than August 31, though some felt it should be done earlier, as the 15th and 20th of August. We have carried out the plan and are giving Mississippi Baptists a clear track for putting over to completion a great State Mission program and the meeting of all obligations for the year. We are encouraged by the many favorable reports coming to us.

III

The Southern Baptist Handbook 1939 comes to hand. It is a splendid work. Southern and Mississippi Baptist work show gains along just about every line! Get your copy! We find it indispensable!

We recently read "Sammy" almost through at one sitting. Oh, who is Sammy? Do you know Missionary W. W. Enete and family? Well, then you know "Sammy." Get a copy from the bookstore at once and listen to Sammy tell his story. Editor L. L. Gwaltney has produced a splendid volume, "Heralds of Freedom," telling of heroes who have helped bring "Our Faith" down to us. It is very readable!

IV

Pastor J. W. Fagan leaves his pastorate at Laurel to do 5M Club work. This Fall he has the following counties: Jones, Wayne, Greene,

Perry, Forrest, George, Jackson, Stone, Harrison, Hancock, and Pearl River.

Reverend H. T. McLaurin, very familiar with the State and 5M Club work, has these counties this fall: Warren, Issaquena, Sharkey, Yazoo, Humphreys, Washington, LeFlore, Sunflower, Bolivar, Tallahatchie, Coahoma, Quitman, and Tunica.

V

There were 657 churches that contributed to the Cooperative Program during the first six months of the year: 762 churches giving to designated; leaving 610 churches giving nothing over that period of time.

VI

Reports of participation in the exercises of State Mission Week continue to come in from many different churches in various sections of the State.

Both of the larger churches of Tupelo expect to observe the week. Drs. S. B. Cooper and H. R. Holcomb, pastors.

Dr. Timmerman, Clarksdale, writes expressing their loyalty in putting on the program.

Brother Webb, Brooksville, states that they expect to have part.

Dr. J. D. Thompson, Booneville, writes for extra material for the week's work.

Gulfport, Dr. Brookshire, pastor, expects to have a good part in the week.

Dr. McMillin, Louisville, states that they expect to do a really good work that week.

Pastor Edmonds, Shubuta, writes enthusiastically about the work of the week.

Dr. Hewitt, pastor, brother May, Sunday school superintendent, Mrs. Bond, W. M. U. president, and brother Henry Love, assistant to the pastor, are planning on reaching worthy goals.

Pastor McGowan, Moorhead, suggests they expect to put on the full program.

Brother Wyatt Hunter, McComb First, expects a big week.

Brother Glen Eric Wiley, Grenada, says: "I shall carry it out to the letter for I do not see how it could be improved upon."

And still there are many others.

—BR—

DO WE BELIEVE IN CHRISTIAN EDUCATION?

By Earle V. Pierce, D.D.

—O—

(What Dr. Pierce says of Christian Education among Northern Baptists applies down south.)

Christian colleges furnished the leaders that built the churches in America, and thus America itself, in the great pioneering days. Baptist colleges have furnished Baptist leaders by the hundreds, and some of them above a thousand.

What is the situation today? Our eastern colleges that are solidly established have been so largely endowed by other than Baptist money that they scarcely figure any more as dominant factors in Baptist progress.

In the middle part of our country and to the West there are still typical centers of light and power for our Baptist work; and some of them are having a life and death struggle, with death sure to win unless immediately help comes.

Shall Our Colleges Be Allowed to Die?

Have we not had disgrace enough by fine Baptist schools being blotted out because of inadequate denominational support? Shall we advertise to the world that we have no conception of the place of Christian education in the advancement of the cause of Christ, and no conscience as to our colleges? Some of our schools have faced unprecedented hardships. You would not think the grasshoppers could eat up a school, or that drouth could dry them up, or that driving wind could blow them away as dust. But colleges situated on the plains have been suffering the onslaught of these enemies. A college cannot run without students. Students cannot come without something with which to pay the expenses of education. Practically all the schools of all the denominations out on the Western plains have had, in recent years, to take student notes for tuition, carrying as high as \$30,000 of them in one year. These notes have prov-

ed ultimately ninety per cent good, but a college cannot run on notes.

For instance, in Sioux Falls College several years ago, 300 promising students enrolled on the first day in the fall. Within two weeks there were but 225. Seventy-five splendid young people had come planning to work their way for room and board in the city, but had no money for tuition. The school could not care for them. They had to return home discouraged and, doubtless, largely idle because of the unemployment situation. This past year in the same school out of 350 students only 80 were able to pay their cash tuition. Everyone knows that income from endowment has decreased tragically in recent years, and when endowment has been partly in farm mortgages which, up to a few years ago, were considered gilt-edged securities and now are liabilities, it will be seen what unprecedented floods of trouble are undermining the foundations of some of our most productive plants.

But a chorus of voices cries out, "Haven't we a Board of Education to look after our Christian colleges?" Yes, we have a Board that was organized for that purpose, but what is the present situation? The Board of Education gets 8.37% of the contributions to the United Missionary Budget, but have you heard anything about how missionary contributions have been dwindling for the past ten years? Schools to which the Board gladly gave \$20,000 a year sometime ago are cut, in some cases, down to \$5,000. Also, did you know this?—that of the 8.37% which the board receives, most of it goes to the support of student pastors in university centers, building expenses for this kind of work, and the missionary education department. All of these are fixed charges. The colleges get what is left, and that amounts to but about 3% of the money which goes for major Christian education. Furthermore, the Board of Education does not feel that it has the right to go out and solicit funds directly for the colleges, as some other boards do; but it administers what the denomination gives to it, and the colleges are not the first creditors for this fund.

What Shall Be Done?

The General Council is making a proposition that our whole educational situation be re-studied, but the patient can die while doctors are making a long, drawn-out diagnosis. There is need for quick action for some of our schools, Shurtleff and Sioux Falls especially. The Board of Education have recognized the immediate and pressing needs of the latter school and have made recently as generous a proposition to the college as they felt warranted in making, but which is going to necessitate that all friends of Christian education show at once a willingness "to come to the help of the Lord against the mighty." Do you believe in Christian education? Now is the time to show it by a prayerful and sacrificial interest.

Our smaller Christian colleges are the producing plants for the leadership of our churches. For example, in Sioux Falls College—with which I am most familiar—there have been during the past year thirty-one students for the ministry. One of our leading seminary presidents said recently that he had not had a student come from the state universities where there are student pastors. Some do go from these places, but he had none. His students were coming from the smaller Baptist colleges. Does not this mean something? When the springs dry up, what then? What will you do about it? Are you pastors preaching Christian education, and informing your people as to the present situations? And are you Baptist laymen being shrewd enough to see the key to all Christian progress, and what condition the key is now in?

—Watchman-Examiner.

—BR—

Brother Jack Perkins, Pastor's assistant in First Church, Columbus, is one of four in Mississippi selected by the Sunday School Board to attend the Southwide Sunday School Clinic in San Antonio August 27-September 10. Others attending are Mr. J. S. Farmer and Mrs. Cooper of Jackson.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Mrs. J. H. Street, 1412 Fifth St., Laurel, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Dear Society President:

Within the past three or four weeks you received a letter from me with the urgent request that you appoint a Mortmain Committee in your Society who will be responsible for necessary publicity regarding the voting on this important measure in November.

This committee was to be reported to Judge O. B. Taylor of Jackson, chairman of the Mortmain Executive Committee, who would furnish this committee with literature and data from time to time.

Judge Taylor writes me that a small percent of the presidents have acted on this. Were you one who failed? Won't you, right away, attend to this matter, appoint your local committee, send the names to Judge Taylor and let us cooperate in putting this over in our state? The failure to vote on this measure may mean its doom in Mississippi.

We are depending on you.

Faithfully yours,

MRS. NED RICE.

The beginning of the fall months should lead us into a renewed effort in enlistment. I have chosen some paragraphs from our president's message to the convention that magnifies the importance of this task:

Woman's Missionary Union offers splendid opportunities for witnessing through the avenues of prayer, study and service and Woman's Missionary Unions offers a program big enough to challenge every woman, every boy and every girl in every nook and corner of our fine state, the biggest task before us is to enlist the unenlisted ones.

The organized groups, the individuals composing those groups, must see first the importance, the necessity for enlisting those who apparently are not interested. Our major task lies here my friends. Think of the fine material not being used, think of the comparatively small number who are responsible for the encouraging reports our two Secretaries bring to this meeting, then think of the possibilities with this number doubled in organizations and memberships! Is that a challenge to your heart and mine? And Jesus' plan was the best, we must win them one by one, there are no mass movements in this work.

Our minds go back to the great missionary Paul when he won the business woman of Philippi in that little prayer group he thought it worth his time and effort (and he was a busy man) to sit and talk to that handful of women of important things, things he considered fundamental in his own heart and life. Such a simple thing it seems and the thing we can all do. Look at the results, Paul multiplied his own service over and over through this one he enlisted.

We are directed particularly to this line this year, with our denomination majoring on Evangelism, with our missionary theme "The Great Commission—Our Mission" before us month by month in our programs. We will be wise to recognize the responsibility and give ourselves unreservedly to it.

In speaking of Enlistment we are sure that success hinges on how completely in earnest we ourselves are and how devotedly loyal we are to our opportunities. Are we working at the task in a more or less perfunctory way, from a sense of duty, from a sense of pride in our work perhaps or is it a vital thing to us? Does the love of Christ constrain us? How much of this love is ours? The love of Christ is underscored in the blood of sacrifice, it explains the cross.

Love like that should strike a light in our hearts that will burn out all selfishness and indifference.

—O—

Excerpts from a letter written by Miss Pearl Caldwell:

We are at present fairly quiet. Am just back from our annual Mission meeting, we met in Chefoo this time, wonderful meeting. Travel not so easy during these war times, have to be stamper in and tamped out of this place and that and besides passports have to have military pass and all kinds of things, and inoculations for cholera, typhoid, and smallpox vaccination, etc., etc., No end to it all. But it was truly good to be there and all meet together again. We could not get out last year so it was doubly good to see all our people and we could drive in our Ford down to Tsingtao our nearest port as the roads have been repaired in that direction, then went by boat to Chefoo. Good to get out and good to get back. Have been so busy these few days since returned that hardly know where we are. Returned just in time for our workers' conference. And of course many things to plan for fall work, village schools, Daily Vacation Bible schools, etc., etc. But how happy we are able to carry on and how we do praise Him that He is giving the increase. Many are being saved. And the evil one is busy too. We need much prayer help.

Much love to you and the office staff.

Lovingly,

Pearl Caldwell.

—O—

ENLISTMENT AND EXTENSION

Miss Ada Williams, Tenn.

Every woman who has caught a vision of the necessity of organized missionary endeavor should consider herself a member of Christ's enlistment committee; and yet, as she recognizes the world as her field, she realizes the need of local enlistment committees. This does not lessen her responsibility of helping others to join in a world-wide program of enlistment, but it encourages her to be more faithful.

Thus when a member of a missionary organization has been elected first vice president, she must not think of herself as a substitute president for she has her own important duty to perform. As chairman of the enlistment committee she and her assistants seek to enlist every resident woman church member and all members of W.M.U. young people's organizations in some definite missionary activity. If this is accomplished the absentee problem will be solved and many unsaved people will be won for Christ.

The problem is how enlist all the women church members and W.M.U. young people in some missionary service. Certainly it cannot be done in one or two months, although an enlistment month can be used to supplement the other work. Aan enlistment program must be planned for the year and faithfully executed. This program will vary in different localities but personal visitation is one of the most successful plans if it is directed and participated in by consecrated Christians. Those who visit others, seeking to enlist them in the Lord's service, should do it very prayerfully. Often women are not interested in the cause of missions because those who invite them seem to be doing it for some motive other than to help promote Christ's work. If the only reason given for engaging in missionary work is to increase the membership of a circle or to reach the Standard of Excellence, the woman visited will likely not be enlisted. A great effort should certainly be made to reach every point on the standard but only as a means

to an end and not as the end itself. When Christian women are made to realize that an organization will help them to obey their Lord's commandments they will not hesitate to become enlisted members. The same principle holds in trying to win the young people.

The enlistment committee should seek to extend its work outside of its immediate territory and enlist churches in missionary activity. Figures show that 54% of southern Baptist churches have no missionary organizations. The challenge is for those, who know of the wonderful help of a missionary organization, to go out and reach those who have not had such experiences.

—BR—

Those planning Schools of Missions in their churches will find help in a tract, "The Church School of Missions," by Mrs. Una Roberts Lawrence and Mrs. Nan F. Meeks, to be secured from the Home Mission Board in Atlanta or from the Foreign Mission Board in Richmond. If you want the help of a missionary write the Foreign Mission Board.

At Beirut in Syria, brother Said Juriedini, who was converted in the Third Baptist Church of St. Louis many years ago, has been at work for fifty years. During these latter years Southern Baptists have been supporting this work. Recently one of our missionaries remarked that if Baptists were to withdraw men and money from the Near East, the work in Beirut would be self-perpetuating. That's a tribute to brother Juriedini under whose ministry a number of earnest Christians have been developed.

At Georgetown Dr. W. L. Holcomb of Prentiss preached during our meeting. His messages were plain and practical and our people were greatly stirred and revived because of them. Places of business closed for the morning services and in spite of election day coming that week the attendance was good at all services and interest in spiritual things was gratifying. Sixteen were added to the church; twelve for baptism.—O. O. Hailey, Pastor.

Brother and sister Leo Eddleman are giving a good account of themselves at Nazareth. Brother Leo Eddleman has more responsibility than any new missionary should bear. In addition to acting as secretary and treasurer of our mission, he has been busy with language study and evangelism. When he had been in the country less than three years he was preaching in both Hebrew and Arabic—a really marvelous achievement. Little Sarah, who made her appearance five months ago, takes much of Mrs. Eddleman's time. However, Mrs. Eddleman is effective as organist, visitor, personal worker, and home builder. While I was in the Eddleman home a Jew visited them and said he was ready to follow his new found Savior in baptism.—G. W. Sadler.

—BR—

A BLOSSOM OF LIFE

The rarest flower in the garden of life
The one that blooms both day and night
Brightening the pathway of humanity—

'Tis but the rose of Humility.

When within the soul it takes root,
Heavenly virtues from its branches shoot,
Displaying neither pomp nor arrogant pride,
Scattering fragrance o'er the world wide.
Other blossoms, large and small,
None so sweet on the garden wall

As the rose of Humility.

Pluck it and wear it on thy way
Reflecting the beauty and simplicity

Found in the rose of Humility.

—Mrs. T. W. Hudson, Pascagoula.

Thursday, September 7, 1939

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for a change. If you do not send in your
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the list.

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East Mississippi Department

BY R. L. BRELAND

Back in Mississippi

After about six months in the
W. O. W. Hospital at San An-
tonio, Texas, I am back home at
Coffeeville, Miss., where I would
be glad to hear from my friends
and receive their visits.

I have improved considerably and
will be my old self again one day.
I may go to Magee for a few
months and rest.

My friends all over the state have
been so wonderfully good to me
that I love them better than ever.
Keep on praying for me and God
will do the rest.

I have resigned my work here
and at Scuna Valley and Tillatoba.
These people have been so wonder-
fully good to me, I regret to leave
them but feel it to be best for all
concerned. My future plans are im-
mature.

Rev. N. B. Saucier, who has been
my supply pastor for several
months, has been called to his field
and it is hoped that he will accept
the call.

Seventeen years with a people
endears them to your heart and go-
ing from them is like leaving
home. May God give them success
in His cause.

Rev. John R. Breland has accept-
ed a call to the First Baptist
Church, Teraho, Texas, and is on
the field. He has for several years
been pastor of the Baptist Church
at Jackson, La.

Rev. L. J. Crumby has just closed
a good meeting with Bethel Church,
Yalobusha County. He is one of our
most active young preachers.

Rev. J. H. Sherman has just
closed a meeting with Dividing
Ridge Baptist Church, one of his
churches in Yalobusha County. He
serves five churches in the county.

I rejoice in the advancement be-
ing made in our mission work. "Tell
the people and they will respond."
Ask Goodrich.

My wife will locate at Hollandale,

Miss., near our daughter, Mrs.
Julius Thompson, Jr. I will join
her there in the spring, the Lord
willing.

"This is the victory that over-
cometh the world, even our faith."
I find it so. God has responded to
every move my faith has helped me
to make. Step out with faith on
the promises of God and He will
never let you down.

Dr. Clyde L. Breland is back
on his field of work with Virginia
Avenue Baptist Church, Louisville,
Ky., after a two weeks' vacation in
Mississippi and Texas.

—BR—

CHIPS—HITLER AND HATE

By John J. Wicker

—O—

Hitler hates the Jews. This is
suicide.

Hate disintegrates and destroys.
It is disease and spells death. Hate
is the negation of all life. It is the
positive of death. It cannot build.
It always destroys. It cannot unite.
It always separates.

Not one good word can be said
for hate. It cannot be anything but
a one-sided question. There is noth-
ing in it but evil and nothing but
evil comes from it. It will destroy
Hitler in spite of all his armies
and annexations. It has been a mur-
derer ever since Cain killed Abel.
It sold Joseph into Egypt and sent
his people into bondage.

Dangers: The Jews are in danger
of hating Hitler. To do so is to
die of the same disease that will
ultimately kill the dictator. Hate is
no answer to hate. It will destroy
those who seek or desire revenge
as surely as it will Der Fuhrer.

Christian people are in danger of
hate. The minister in the pulpit
must be careful or it will get in his
own heart and come out of his own
mouth and make his people the vic-
tims of the worst of all diseases.

Some people are in danger of hat-
ing the Jews. We must not do it.
Christians must set the example for
Germany, the world and especially
our own neighbors. The non-Chris-
tian people can easily harbor hate,
but the Christian must not let this
monster stalk over our land.

Watch the movies. They are in
danger of arousing our passions and
our resentments, and in some cases
they are certainly doing it.

Beware of all national hate for
national hate disintegrates. "Love
your enemies, do good to them that
hate you." "Be not overcome of
evil, but overcome evil with good."
A few days ago I was speaking
to a Jewish mother of one of our
cadets. I asked her what would hap-
pen all over the world if everybody
followed Jesus, and she replied, "We
would all be too perfect"—this was
the greatest tribute I have ever
heard paid Jesus. Think of not fol-
lowing a man because of His per-
fection!

Love is the builder of everlast-
ing structures. "It thinketh no evil."
Love makes heaven in every heart,
hate makes hell.

Honestly, with all my heart I pity
Adolf Hitler. He is great in many
ways, yes, many ways, but nothing
is great or strong enough to survive
hate.

The German people are a great
people, a very great people, but



MISS SARA OWENS

who will teach physical education
at Blue Mountain College next
session.

hate will ruin that great country,
or any other country, people or
individual.

I refuse to let hate live in my
heart. I fear it more than I would
bubonic plague or smallpox, yellow
fever or all the rest of the plagues.
Hate is the chief passion that ani-
mates war, and, alas, the one mon-
ster that survives after the war is
over, regardless of results.

The most remarkable man in his-
tory sheathed his sword at Ap-
pomattox in defeat, but went forth
in the spirit of love and the large-
ness that love always creates, con-
quering and to conquer, and today
Robert E. Lee lives in more hearts
in appreciation of a great Christian
man than ever before. As I study
the life of Robert E. Lee there is a
mystic power that overwhelms me.
I cannot analyze it, but I am con-
scious that it is Christian through
and through. When I think of his
prayers, his patience, the longhand,
tender letters he wrote to those who
had lost their loved ones in battles,
the true glory of the man radiates
through the years. Hate never found
wings strong enough to rise to the
high altitude of his soul.

Think of Lee dismounting from
his horse in the midst of a great
battle to say a kind word to a
railing, wounded Yankee! He stands
today under the Stars and Stripes
in the Hall of Fame in a country
that his spirit did more to unite
than any other man since the Civil
War. His stature rises as the years
recede, and wherever civilization
has gone Robert E. Lee has given
a blessing because he refused to
hate.—Religious Herald.

—BR—

Rastus and Liza were married but
a short time when he came home
with a big washtub, a washboard,
and a three-foot mirror.

"What's all dat truck?" asked
Liza.

"No truck," said Rastus. "You
kin take de tub an' washboard an'
go to work, or yo' kin take de mir-
ror an' set down and watch yo'self
starve to death."

—O—

Book Salesman: "This book will
do half your work for you."

Sun Editor: "Thanks, I'll have
two."

R.A.'s OF STEEN'S CREEK OBSERVE FOCUS WEEK

—O—

Sunday—Our twelve R.A. boys sat
together in a body. They wore their
arm bands. Two boys gave out
church bulletins, two were used for
taking up collection at the morn-
ing service, and two took up col-
lection at the evening service.

Monday—The G.A.'s entertained
the R.A.'s Monday evening at the
church. Games were played and de-
licious refreshments served.

Tuesday—The W.M.S. sponsored a
picnic at Livingston Park. The boys
spent the afternoon in the park. Had
a swim in the lake and were served
cold drinks and ice cream.

Wednesday—The chapter conduct-
ed the service Wednesday evening at
Prayer Service hour. Every boy had
a part on program. The meaning
of R.A., the value of the Ranking
System, and the little playlet, "Tim-
othy's Tithe," were given.

Thursday—The day was spent in
mission study. G.A.'s and Sun-
beams were invited to bring lunch
and join with R.A.'s in mission
study. Three classes were taught:
"Tepee Trails," "Whirligigs in
China," and "Camel Bells."

Friday—Twelve hungry boys went
out for a Hobo party. They visited
several homes of W.M.S. members
and at each back door were served.
All reported a very delightful time.

Our boys enjoyed Focus Week.

—Mrs. F. M. Britt, Counselor.

—BR—

Old Lady (in steamship office):
"Can you recommend a safe ship?
I am so terribly nervous about go-
ing to sea."

Clerk: "Well, madam, the Aus-
tralasia has never gone down yet.
Old Lady: "My, I am so relieved.
Just book me a berth on that ship."

—O—

Mother: "Georgie, do you know
what happened to the piece of cake
left from dinner?"

George: "Yes'm I gave it to a
little boy that was hungry."

Mother: "That's nice; who was
he?"

George: "Me."

—O—

Difficult Customer: "I can't re-
member the name of the car I want;
I think it starts with T."

Exasperated Salesman: "Madam,
all our cars start with gasoline."

—O—

Professor of English: "Correct
this sentence: 'Girls is naturally
better looking than boys.'"

Pupil: "Girls is artificially better
looking than boys."

—O—

Freshman: "This paper tells of a
man who lives on onions alone."

Co-ed: "Well, anyone who lives
on onions ought to live alone."

—O—

She: "Aren't you sometimes
afraid you'll lose control of the
car?"

He: "Certainly. I'm two install-
ments behind already."

666 *relieves
misery of
Colds
fast!*
LIQUID-TABLETS
SALVE-NOSE DROPS

Sunday School Lesson

Prepared by
By BRACEY CAMPBELL

Lesson for September 10

HEZEKIAH: A KING WHO REMEMBERED GOD

Text: II Chronicles 29, 30

Introduction: Hezekiah ascended the throne of Judah in 715, B. C. The king was some 25 years of age when he began to reign and he reigned 25 years in Jerusalem. "Of all the monarchs who ruled over the kingdom of Judah after its separation from Israel, Hezekiah is the most remarkable, and the interest which attaches to the separated kingdom culminates in him. He was a statesman, a warrior, a poet, an antiquarian, an engineer, and the leader of a most important religious movement."—Rawlinson. What an instance of divine mercy on the one hand, and of the personal character of religion on the other, that Ahaz should have been succeeded by Hezekiah. He, as a man and king, his reign as a period, were in striking contrast to those which had gone immediately before. Almost at once, Hezekiah began making preparations for the great passover feast of which our scripture passage speaks. Read the two chapters again that you may see in one continuous chain of events how God moved through the agency of this king to bring a kingdom back to Himself.

I. Revival Preceding the Passover. II Chronicles 29.

Read this chapter again to see the estimate which God places upon the adjuncts to a sincere religious service. It is not necessary for a house to be in order for people to worship God; but how important the house dedicated to Him may become in the religious life of a people may be seen in the meticulous care the Lord takes to have the house dedicated to His service brought into a perfect state of repair, and to be purged of the things which displease Him. You and I may say that all this is not necessary to a sincere worship, but it is of very real and very great advantage to the worshipers themselves. It is difficult for the better class of people to associate the idea of God with an unclean and shabby house. The house may not be the finest house of worship in the whole country; but the house of worship which is the poorest in materials and structure, which is kept the most poorly, speaks in thunder tones of the low estimate which the people who frequent it place upon God. Too many church houses say that the people who attend services in them think very little of God, place a low estimate upon the worth of God to their lives.

The 29th chapter of our book gives an account of the movement which God projected through Hezekiah to exalt Himself in the thinking of His people. So they cleansed God's house of filth and accumulated rubbish and restored it to a

state of cleanliness and beauty of appearance.

II. Preparation for the Passover. II Chron. 30:1-12.

Read the account of it again. We are told that the name "Hezekiah" means "Strength of Jehovah," or better, "God is might," and his name was truly indicative of the character of his reign. In these opening verses of the chapter, we have an account of the preparation of the people for the passover. The king took counsel of his princes as a result of which he sent a written invitation to all the tribes of Israel inviting them to come to the passover feast, and renew their vows to their God. Enemy nations had made spoil of the northern kingdom, and the heart of Hezekiah yearned over his kinsmen, and he longed for them to turn to the God of their fathers that He might bless them in the sight of their enemies. Everywhere the messengers of the king went with his invitation to the people there were those who laughed them to scorn, and derided the efforts of Hezekiah to call them to a feast at Jerusalem, saying, of course, that all Hezekiah wanted was to reunite them, either by force or by fraud, to his kingdom. But it is true at the same time that there were those among them whose hearts turned back to Jerusalem, and who wished for the fellowship with their brethren in Jehovah which they had missed since the kingdom was divided. The northern tribes had gone off under such conditions and to such lengths that they had never enjoyed such fellowship with the God of their fathers as had been the lot of the people in the reign of good King David. Backslidden Israel was unhappy in his sin, but there was then as now only one remedy for their unhappy state, and that was in repentance and return.

The way back to God for backslidden Israel long ago is still the way back for the backslider from loyalty to God. Through His own chosen agency God invites the backslider back to Him as through His servant king He invited the backslidden nation to Him 2,600 years ago.

III. Multitudes Assembled. Vv. 13, 14.

The people gathered from all Israel—not all the people, but many of them even from the tribes of the north, among which tribes were no doubt many thousands who still loved the God of their fathers, and revered the temple and the city which God had selected to put His name upon. The bonds of true religion are the strongest with which men are ever bound together. This bond does not necessarily bind families or nations together, but it does bind individuals to the Lord and so to one another, and the bond holds stronger than the tie of blood or friendship or even the love of native land.

When the multitudes were assembled with purpose sincerely to serve the Lord God of their fathers, they found among them in Jerusalem a lot of rubbish which had been designed to hinder people in their worship of God. Old heathen altars of sacrifice and of incense, brought over from the days when

the multitudes under Ahaz had turned away from God, were all over the city. These things the people took away and threw into the creek—chunked into the river. When you and I go earnestly seeking the Lord, there are a lot of habits, words, associations, places, and things, for which we no longer find use. They do not help us on to God, but rather hinder our progress thitherward. A safe course is to junk them all. Did I say "A safe course"? Nay, I should have said, "The safe course," for there is only one. Stay away from the wrong places, put away the wrong things, eschew the employment of the wrong words, quit the evil associations, and all this in order to learn to do well in the eyes of the Lord.

IV. The Passover Observed. Vv. 15-22.

The priests and Levites sanctified themselves. They performed a ceremonial cleansing which symbolized a real cleansing. Let us believe that they purified themselves really, as well as in symbol, and that they came to the service of the Lord with clean hands and hearts.

The people came unsanctified, that is, they did not take time to sanctify themselves, to submit themselves to ceremonial cleansing. They came in haste, but they came in earnest. And because they came in earnest, the king prayed for them that God would forgive them their sins and receive them again into fellowship with Himself. So they all partook of the passover. As a result of all this, great gladness came upon all of the people.

V. The Assembly Continued. Vv. 23-27.

So great was the joy in Jerusalem during the week of the passover feast, so manifest the favor of God upon the people, that the people were unwilling to go home. They decided to continue the meeting during another full week, and their plan had upon it the unquestionable blessing of God. The people grew ever more responsive to His will, and He rained upon them His loving favor. They took time to give themselves a chance to get right with God. In this respect they put us to shame. This revival was followed by the most signal evidence of the favor of the Lord. The whole

country prospered abundantly, and especially did the king prosper in all his way and walk. (II Chron. 32)

SUNFLOWER ASSOCIATION By C. W. Baldridge

Sunflower Association is organized for Come Ye Apart Week. Twelve of the sixteen churches are cooperating by having a total of 48 services in all—some one, some two, three, four, and five. Noble women in their week of prayer have agreed to join forces to make it a season of victory. Good men, in the association and out, are contributing their time, visiting a different church each night of the week, speaking on the five points of emphasis. Every man accepted the itinerary worked out for him, and each church agreed to shape their program according to the schedule mapped out at the headquarters at Jackson. Under such conditions we may confidently expect great results.

Our association meets Sept. 14, at Roundaway church near Indianola. The program is arranged already, but the paper does not have room for it. Let me say for the benefit of all parties concerned that all the forenoon is given to State and Southwide work. Therefore all the general workers will do well to be present at the morning hours, 9:30 to 12:30. In the afternoon we are to take up our local work with plans and discussions that we hope will head up in some cooperative efforts to relieve the destitution in this part of the Delta country.

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MISS RUBY TAYLOR, ELEMENTARY SECY.

September—Evangelism

Even though not thought of especially as one of the good months for evangelism, yet it is true that September presents us an opportunity along this line that is indeed great.

Take the matter of promotion that is being observed in the schools the first Sunday in September. That means that thousands of boys and girls of junior and intermediate grades are leaving the teachers they have had and going to new ones. Many of these junior boys and girls are not saved. They are lost because they have not Christ.

It certainly should weigh heavily on the heart and mind of every teacher to think of seeing these boys and girls leave that class unsaved. How it should be a matter of prayer and deep concern for every officer and teacher of the school, and result in putting forth great effort in striving to lead them to an acceptance of Christ before they go to a new class.

Let's make September one of great evangelistic months, and especially so to win all these now unsaved and who are to be promoted soon. Many of these may say, "The harvest is past, the summer is ended, and we are not saved." May every officer and teacher do his or her best to prevent this having to be said by any one.

—O—

September—State Missions

September 10-17 is the special "Come Ye Apart" week for State Missions. It is a church program for every department to join in and make it a most glorious week for the work in our state.

It can result in a spiritual awakening, the winning of the lost, and a great cash offering for meeting urgent financial needs now due and soon to be due.

A splendid program has been prepared and sent to all churches in the state. A full week can be so arranged, or any part of it, as may be desired. But certainly, the financial part should culminate in a worthy offering on Sunday, Sept. 17th.

This is the only special day of the year for work within the borders of our state. Let's make it great, glorious, worthy.

October—Training

There are two special months of the year for Sunday school training courses—April in the spring, and October in the fall.

October is now close by and time for us to begin planning for our study courses that month. It is great to study and grow through study. All of us need this constantly. Education of any kind is a life-long process. We never finish. This is just as true of Sunday school workers in their work as any other.

Since there will be many new officers and teachers secured for the new Sunday school year beginning October first, it is most suitable to teach books on administra-

tion and department work during October. This gives them the chance to learn of the department in which each works.

All together for the greatest month during October for Sunday school training courses that Mississippi has ever had. Write the Sunday school department for information as to books.

—BR—

THE HOUR IS UPON US

—O—

We already hear the whirring of the machinery as the clock of human history prepares to strike the hour of destiny, not for uncounted numbers of individuals merely, but for we know not how many nations—perhaps for whole continents. It would seem as these lines are written that in all probability before they can appear in print war will actually have broken out in Europe. And with what ultimate consequences, will anyone dare even to guess?

Stanley Baldwin several years ago, while still prime minister of England, exclaimed: "Who in Europe does not know that, one more war in the West, and the civilization of the ages will fall with as great a shock as did that of Rome?" Young King Leopold of Belgium, in his almost frantic efforts to help stave off a general war, has reminded the great powers that under modern conditions real victory for either side would be impossible; that the actual result would be economic ruin for all. But what about the moral, spiritual, and social results; did not the late World War give us a sufficient foretaste of such things for us to predict with confidence?

In 1922 I visited for the first time the city of Leningrad—the former imperial St. Petersburg. Even then, after the ravages of revolution and civil war, with all the attendant horrors and catastrophes, it was still regal in the magnificence of its public buildings and cathedrals, its splendid waterfronts and broad avenues. And yet what had been only five years earlier a flourishing political, social, commercial and industrial metropolis, with over two million population, was, one might say, a city of the dead. The population had shrunk to one-third the original number. Block after block of handsome business buildings was empty, every door barred and every window boarded up. Whole streets in the residence sections were entirely without signs of life—except perhaps the sooty-feathered ravens common in the cities of that part of the world. The city having been built over marsh lands, many of the streets, without repair for several years, had sunk till the pavements formed wide troughs, sloping from sides to center, two or three feet deep. A million and a half of men, women and children in this one city had either perished, or had been scattered, not only to distant parts of this unhappy country, but to foreign lands, their property and means of livelihood gone, separated from other members of their families, lonely, destitute, helpless.

The passing away of a worthy and respected citizen in the prime of life, the head of a family of young children, entailing the break-

ing up of the home or sale of property and removal to smaller quarters, brings sad reflections to neighbors and friends. But here was the spectacle of a dead city, the perishing of a civilization. The Russia that had been could never be again. The unspeakable tragedy of such a thing can be fully realized only by those who have gone through it, or at least have seen and felt something of it at first hand.

But whether war breaks out openly now or is delayed awhile longer, the call of our Lord has already come to us. It is, first, a call to service; and secondly, a call to prepare to meet still greater opportunities in the near future. If we are willing to follow Him as true disciples—not just the preachers and missionaries among us, but the rank and file of our active church membership—we can double, treble—even quadruple, the amount of service we are already rendering, without slighting any of the mission work now being carried on.

We look out over a world that is already catching fire. Let us gird up our loins and prepare for a battle—nay, a long campaign; a campaign of peaceful and sacrificial service in the midst of carnage and strife. Wherever there is suffering there is opportunity to witness for a Christ of mercy. Wherever the shadow of death falls there is need of a witness to His saving grace, and the power of His endless life. "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." "By this shall all men know that ye are my disciples, if ye have love one to another." "And the glory which thou hast given me I have given them****that they may be perfected into one; that the world may know that thou didst send me*****" (Quotations from A.R.V.)

What we see now is, I am convinced, but the beginning of sorrows. Brethren, we cannot stand idly by and watch it. Let us think, pray, plan, preparing to act as soon as we can do so intelligently, and under the guidance of the Holy Spirit.

—BR—

THE AMERICAN BAPTIST THEOLOGICAL SEMINARY Nashville, Tenn.

—O—

Here in Nashville, Tennessee is an institution owned by the National Baptist Convention, U.S.A., Inc., but operated unitedly by the Southern Baptist Convention, white, and the National Baptist Convention, colored. It is the only Theological Seminary among Negroes who are Baptists, not connected with some other college as a department, for training of the Negro ministry for future leadership.

The 1939-40 term begins on Sept. 25, under very favorable circumstances. The faculty, composed of both races, is thoroughly efficient, and gives careful supervision and aid to the students in all the courses that are included in the well-planned curriculum.

Seventy-seven students, from 20 states and the Bahamas, were enrolled during the last session. Num-

erous applications, received already in the president's office, predict a splendid incoming year.

Scholarships are granted to fully qualified applicants, upon creditable recommendations. Work credits are allowed to many students seeking financial aid. Help from the O. L. Hailey Student Aid Fund is granted to needy students who are making good in their studies and deportment. Expense for a year's session of 8 months is about \$160. Donations to the Student Aid Fund in cash or supplies will help indigent students.

The spirit of brotherhood is exemplified not only in the two conventions giving equal support in operation, but the Southern Baptists are recognizing the obligation of the strong, bearing the burdens of the weak, by giving extra scholarships, increasing campus acreage, improving the plant and through two Conferences, sending the best they have to instruct and lecture.

A catalogue for the 1939-1940 session will be sent upon request.

The young women are being trained in the National Baptist Training School for Missionary workers, both home and foreign group leaders and pastor-helpers in their respective communities. The Training School is beginning its fourth year. Already one class has been graduated. The expenses of the Training School for one year's session of 8 months is, also, around \$160.00.

J. M. Nabrit, Pres.
J. H. Garnett, Dean
J. C. Miles, Secretary
S. H. James, Director,
Training School.

E. P. Alldredge, Chairman, Commission of Southern Baptist Convention.

R. W. Hailey, General Secretary.

—BR—

MRS. LUCILE BELL ANDING

—O—

A devoted wife and mother "looking well to the way of her household." One who was interested in the activities of her town and community, but above all was her loyalty and devotion to her church and its interest. In her declining health she made sacrifices of her personal feeling to help carry on the work of the Kingdom.

She was teacher in Sunday school; served as president of W.M.S. at different times and was associational superintendent of Madison County for several years, always dependable, cheerful and encouraging—giving of her best to the Master, therefore be it resolved:

That we express to the family our deepest sympathy and earnest prayers.

Committee,

Mrs. C. W. Lorange
Mrs. Manie McDowell
Mrs. E. A. Sigrest.

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The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children;

Can you hear the gins running? I can. They sound as if they were behind time. They don't even stop when night comes, but keep chugging away in the biggest sort of a hurry. They might be saying "See how busy I am! You ought to find you something to do. As much work as there is in this world, it's going to take us all to get it done. Busy—busy—get busy!"

Our financial report doesn't show as many dollars and cents as our causes could use, but oh! how many fine names are on it! I'm proud of this long list of contributors. I wish all the Jeannie Lipsey club leaders would notice especially Fannie Mae's letter—and then do as she suggests.

With love,
Mrs. Frances Steele.

BIBLE STORY

Revisiting the Churches

(Read Acts 14:21-28 and 15:36-41 and 16:1-8).

When Paul and Barnabas had preached at Derbe, they went again through the cities where the people had persecuted them and spoke to the disciples who lived in these cities, encouraging them in their faith, and appointing elders over the churches. Then they returned to the church at Antioch from which they had been sent as missionaries. They gave a report of their missionary work, and then went to Jerusalem for a conference with the church there.

Later, Paul said to Barnabas: "Let us go again and visit our brethren in all the cities where we have preached and see how they are doing." Barnabas wanted to go, and wanted to take John Mark with him; but Paul did not think it best to take Mark, because, when they had taken him before, he had left them and had been unwilling to stay with them to the end of the journey. Their disagreement about this was so great that they separated from one another. Then Barnabas took Mark as his missionary partner and sailed to the island of Cyprus, but Paul took Silas and went into Syria, visiting the churches there.

Paul came to Lystra, the city where he had healed the lame man. There he found a young man named Timothy whose mother was a Jewess and a disciple of Jesus, but his father was a Gentile. Timothy was well spoken of by the Christians, for from the time he was a little child he had been taught the scriptures, and obedience to the Lord. Paul chose him to go with them, so that Timothy might help them and get the training in Christian work which he needed. Then with Timothy as their young assistant, Paul and Silas visited the churches until they came to Troos where a very interesting thing happened.

Mendenhall, Aug. 24, 1939
Dear Mrs. Steele: Here I come again. It has been a long time since I have written you. I am having a good time this summer. School will start the third of September and I will be glad. Enclosed you will find five cents for the orphans.

Yours truly,

Mattie Mae Wigginton

You had a good time this summer, and now you are preparing to have a good time this fall, I believe, Mattie Mae. Thank you for this gift.—F.L.S.

Mendenhall, Aug. 24, 1939

Dear Mrs. Steele: I am a little boy almost seven years old. I want to join the Children's Circle. I enjoy hearing my mother and sisters read it. I enjoy going swimming. I en-

joy helping my daddy work. We have been gathering peanuts today. I enjoy going to Sunday school and preaching. My school will soon start and I will be glad for I like to go to school. I am sending five cents for the orphans.

Your new friend,
John Thomas Wigginton.

John Thomas, I believe you are a happy little boy, and that is a fine way to be. We are glad that you remember the orphans. We welcome you to the circle.—F. L. S.

Mendenhall, Aug. 24, 1939.

Dear Mrs. Steele: I guess you thought I was not going to write to you any more. I have been enjoying the summer months eating watermelons. They are gone now, but peanuts are here. Today is my birthday and I am nine years old. I have no pets now but a little baby calf and five pigs. School will start the third day of September and I will be glad. I will be in the fourth grade. Enclosed you will find five cents for the orphans.

Your friend,
Bobbie Wigginton.

Don't forget the popcorn and the sugar cane, Bobbie, when you begin mentioning some of the good things of fall. It's a pleasure to send you offering to the orphanage.—F.L.S.

Morton, August 24, 1939

Dearest Mrs. Steele: I guess you think I am not going to write any more. I received a lovely card and letter from Ora Nell Farmer. My brother who has been preaching in South Jackson has helped organize a church there. It took the name Jackson Southside Baptist Church. It was organized August the 7th. They have called my brother for their pastor. On August the fifth was my father's birthday. He was seventy-six years old, the oldest deacon at Springfield church. I heard a fine sermon Sunday. The pastor's subject was the Bible. I wish you could have heard it.

Must close for this time.

Your friend,
Arthur Cooper.

We read about the Rev. Percy Cooper being called to Southside Baptist Church in last week's Baptist Record. I'm sure he'll do a great work there.—F.L.S.

Shubuta, Aug. 25, 1939

Dear Mrs. Steele: I am a little girl eleven years old and I am in the sixth grade. I have enjoyed reading the Children's Circle. We have taken the Baptist Record for about two years. I go to Sunday school every Sunday if it is not raining for we have a long way to walk. I surely do enjoy going to church and Sunday school. I went to church for two weeks and missed only one night. I am sending ten cents for the little orphan children because I am sorry for them for they haven't any good mother and daddy like I have. If I see this in print, I will write again sometime.

Your new friend,
Maxine Gatlin.

Having your own mother and father helps you to realize how much a boy or girl misses when he has lost his, doesn't it, Maxine? We can't give them their parents again, but we can help them as you do with your gift. Thank you, Maxine.—F.L.S.

Inverness, Aug. 25, 1939.

Dear Mrs. Steele: I am a little girl eleven years of age. When school starts I will be in the sixth grade. Our school starts September eleventh.

I go to Sunday school every Sunday. I am a junior and Mrs. T. E. Mitchell is my teacher.

I am enclosing ten cents for the orphans.

Your new friend,
Dorothy Pratt.

Dorothy, do you have an Aunt Mary? We are glad to have you as a contributing circle member. Thanks.—F.L.S.

Jackson, August, 25, 1939

Dear Mrs. Steele: Maybe the members of the Children's Circle would like to hear about our nursery school. My sister, Jacqueline, is eight and Mary Ann Chunn and I are nearly ten years old; so we gathered all the little children in the neighborhood each morning and taught them songs and drills and handwork and told them stories.

This morning we had commencement where we showed off what the pupils had learned, gave out their handwork and served lemonade and crackers to all the mothers and grandmothers who attended.

The mothers said they liked the commencement but were sorry the nursery school was over. We learned in Vacation Bible school what we taught the children and we plan to have another one next summer. I hope some of the children who read this will write how they are spending the summer.

Your circle friend,
Julia Toy Hewitt

Little cousin, this nursery school is an excellent idea. Who enjoyed it the most, the teachers or the pupils? Perhaps some other of our circle members would like to try your plan.—F.L.S.

Spanish Fort, Aug. 25, 1939

Dear Mrs. Steele: Will you let me come in with the children? I am a grandmother and dearly love the children. We had a good revival and vacation Bible school at our church. Brother C. C. Carraway is our pastor. We like him very much. He did the preaching. There were nine baptized. Seventy-eight were enrolled at Bible school. We are all looking for our pastor Sunday. We hope we won't be disappointed. We have a W. M. U. in our church. I like to go and try to do something for the glory of God. I am sending ten cents for the orphans. I hope I can send more next time. If this doesn't find the waste basket, I will write again sometime.

May God bless you in your work for the children.

Yours truly in Christ,

(Please don't mention my name.)

We are glad to have this good report of the work in your church, friend, and we appreciate your contribution, also.—F.L.S.

Brookhaven, Aug. 26, 1939.

Dear Mrs. Steele: Bobbie Nell James and I had the same preacher in our revival meetings. Our school started yesterday.

I am sending the answers to Bula May's puzzle. They are 1. Peter, 2. Samson, 3. Aaron, 4. Lydia, 5. Moses, 6. Solomon—and the first letters spell Psalms.

Love,
Shirley Stanley.

So you are a school girl, now! Does that mean hard study? Don't study so hard that you don't have time to write to the Children's Circle. Your answers are just right.—F. L. S.

Olive Branch, Aug. 29.

Dear Mrs. Steele: Margaret and I want to thank Mr. John Lipsey for his interesting stories about the bears he saw in Yellowstone Park. We will be glad when the Record comes Thursday and we can finish the story.

I am glad we are having so many new members to join our circle, but I am missing our Jeannie Lipsey clubs. We used to have twenty two clubs and now there are only three or four reporting. I hope if any of the leaders read my letter they will send in their dues for the orphans and our B. B. I. student. I

am sending my Jeannie Lipsey club dues for August.

With love,
Fannie Mae Henley

I wish all of our Jeannie Lipsey clubs were as active as Club No. 1. Fannie Mae. Thank you for being so dependable.—F.L.S.

Magnolia, August 28, 1939.

Dear Mrs. Steele: May I join the Children's Circle? Today is my birthday. I am ten and in the sixth grade. My mama had a serious operation a few days ago, but we believe God is going to spare her to us. She is at her sister's, in Jackson. She can't use her arm. I have two brothers, Lawrence is thirteen and Herman nineteen.

My daddy has preached in another denomination for fourteen years, but he withdrew from it last fall and has had a mission work this year in Magnolia. We have a church full of all denominations in the cotton mill section. Grandma was a Baptist and she died and we miss her.

Your new friend,
Frances Ruth Tabb.

We do hope that your mother will soon be well, Frances, and that everything will work out just right.—F. L. S.

Heidelberg, Aug. 31, 1939

Dear Mrs. Steele: I am a little Sunbeam boy seven years old. I want to join the Children's Circle. My sister used to belong to it. My dog's name is Michey. I go to Sunday school every Sunday. My school starts Friday.

The Heidelberg Sunbeam Band is sending fifty-one cents for the orphans.

Your new friend,
Lamar Myrick.

Thank you, Lamar, and all those other bright and shining Sunbeams at Heidelberg for this gift to the orphanage. We are glad to have you as a member of the Children's Circle.—F. L. S.

Rienzi, August 28, 1939

Dear Mrs. Steele: I'm sorry I haven't written in so long. School started in July and I haven't had time to write. I am in the fourth grade. Miss Vera Daniels is my teacher. Our meeting started the first week in August. Our pastor is Rev. Joe Crawford. He and his wife stayed at our house at night. He baptized fifteen in our pond Sunday. I am sending the answers to Bula Mae's puzzle. 1. Peter. 2. Samson. 3. Aaron. 4. Lydia. 5. Moses. 6. Solomon. PSALMS. I am sending ten cents for the orphan's home.

Your friend,
Lorene Stutts.

You've been going to school more than a month, haven't you? If these other boys and girls who wait until September to start to school don't look out, you will get an education faster than they do! Your answers to the puzzle merit a grade of 100%. Thank you for contributing to the orphanage.—F. L. S.

Brookhaven, Rt. 2, Aug. 28, 1939

Dear Mrs. Steele: This is my first time to write to the Children's Circle. I am a little boy ten years old, and will be in the fourth grade when school begins. I go to Friendship Baptist Church. I am sending in the answers to Bula Mae McNeer's puzzle. 1. Peter, 2. Samson, 3. Aaron, 4. Lydia, 5. Moses, 6. Solomon. And the book that it spells is Psalms. I am also sending ten cents for the orphans.

Your new friend,

Russell Lee Watts.
Russell, you write quite a nice hand for a ten year old boy. I've seen folks four times as old who couldn't write as attractive a letter. You enjoy working Bula Mae's puzzle, didn't you? We thank you for your gift.—F.L.S.

Rienzi, August 29, 1939.

Dear Mrs. Steele: I am nine years old. I go to school. I am in the 3rd grade. My teacher is Miss Hill. I go (Continued on Page 13)

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS STATE SECRETARY
LUCY CARLETON WILDS ASSOCIATE SECRETARY
OXFORD, MISS. JACKSON, MISS.

The BIGGEST THING IN THE WORLD



READ IT DAILY

Would you believe it? There are more people today that read God's Word daily than at any time in the history of the world! How do we know that? Well, we do not know beyond a shadow of a doubt, but every indication is to that effect. Thousands of members of the Baptist Training Union reach for God's Word every day and quietly read a portion of it. What a strength it is for the day, the blessedness of having a talk with the Father. Are you enjoying that blessedness? If not let it be that TODAY you will start this, best of all, habits. Read your Bible every day, praying while you read it. It will bless you every way, if you'll only heed it.

Parkway In Jackson Adds Fourth B. A. U.

Parkway Church in Jackson less than two years ago had less than fifty enrolled in the Training Union. As a result of the efficient work of Miss Eunice Sandlin with the cooperation of a corps of efficient helpers including the pastor they have grown to an enrollment of three hundred. In the four Story Hours they have 75 enrolled, then four Junior B. Y. P. U.'s, three Intermediate B. Y. P. U.'s, three Senior B. Y. P. U.'s, and three B. A. U.'s. A new B. A. U. is being organized this Sunday giving them four B. A. U.'s. Mr. S. E. Ferrell is the president of the new B. A. U. Beginning the new term Mr. Cecil Lipscomb will succeed Miss Sandlin as Training Union director, Miss Sandlin assuming the directorship of the Story Hour. Miss Sandlin says that the secret of their growth is a continuous enlargement campaign, with a vision that every member of the church should participate in the activities of the Training Union. Try it in your church.

Catch the Spirit of Enlargement

First Church, Vicksburg, will promote an enlargement campaign beginning September 24th. Already the spirit of enlargement has tak-

en fire, and an increased enrollment is the weekly result.

Calvary Church, Jackson, plans an enlargement campaign for the week beginning October 29th. This splendid church has had the departments organized with department directors for several years. This effort will be to enlist the church as a whole in the activities of the Training Union.

Lauderdale County has for several months been working on plans for an enlargement campaign for the 33 churches in that association for the week beginning November 5th. Each church will have at least one outside worker who will direct the campaign in that church.

Plans are being made for a Central Associational Training Union training school for Sunflower County for the week beginning October 15th. It is hoped that every church in the association will cooperate. The faculty will be secured from the various churches for the most part. Nine classes will be offered which will include one for the Story Hour group.

To Those Who Attended the Assembly at Ridgecrest, and Others Interested

We had the pleasure of having as one of the speakers at Ridgecrest this summer a young man from Brazil, Walter Kershal. He has been elected to the office of Training Union secretary for Brazil, elected by the Brazil Baptists, and has been in the States attending Southwestern Seminary in preparation for his work. Friends made it possible for him to come and take this special work, and now the Training Union represented at the Ridgecrest Assembly are raising funds necessary to send him back to his country. He will not be a missionary under our Foreign Mission Board, but an employee of the Brazilian Baptist Convention. Representatives from Mississippi pledged themselves to present the matter to their unions when they returned home, and already we are hearing from these. We are expecting Mississippi to do her part in this unusual service, and if interested send your offering to Auber J. Wilds, Oxford, Miss.

Harrisburg In Lee Reports Progress

We are indebted to Mrs. A. W. Price, Jr., director of the Harrisburg, Lee County, Training Union, for a good report of their work this summer. They have recently completed a training school that reached 66 for enrollment which is one more than the enrollment of the Training Union. This splendid church is just a mile from Tupelo, has a splendid new brick building, which replaces a splendid brick building that was destroyed by the storm a few years ago. They have recently called as pastor brother

FAITH, HOPE, LOVE

I Cor. 13:13: "And now abideth faith, hope, love, these three; and the greatest of these is love."

There will never cease to be faith, hope, and love. But love is the greatest of these three.

Love is divine; love looks down; "love covereth a multitude of sins." But faith is human; faith looks up; faith receives forgiveness of sins. Love is of God; faith is of man. Love is greater than faith, just in the measure that God is greater than man. Love gives; faith receives.

"For God so loved the world, that He gave His only begotten Son," that is love manifested; "that whosoever believeth in Him should not perish, but have everlasting life." That is faith clinched.

God loves humanity and saves by His grace; man believes God, and accepts salvation by faith.

Love made the supreme sacrifice and God was reconciled; faith accepts the sacrifice and man is satisfied.

Love is the greatest attribute of God; faith is the greatest prerogative of man.

The greatest possible honor to man from God, is to love him; the greatest possible honor to God from man, is to believe Him.

Now, hope has its place in the heart of the man that God loves, and the man that believes God. Hope never looks backward but always to the future. We can not hope for anything we already possess.

"He that believeth on me," saith the Lord Jesus, "hath everlasting life." We do not hope to have it, but we know it, because it is a present possession; but we look forward to, and expect the blessings of God daily, and that hope is pleasing to God.

Hope anticipates and expects the fulfillment of God's future promises; therefore we hope for the redemption of our bodies at the appearing of the Lord. "And now abideth faith, hope, love."

—J. E. Heath.

Winona, Miss.

S. S. ATTENDANCE SEPT. 3, 1939

Jackson First Church	862
Jackson Griffith Mem.	612
Hattiesburg Immanuel	90
Crystal Springs Church	307
Pace Church	60
New Albany	348
Laurel First, 8-27-39	477
Bethlehem, Jones County	105

B.T.U. ATTENDANCE

Griffith Memorial, Jackson	239
New Albany Church	73
Pace Church	64
Laurel, First Ch., 8-27-39	209

"Yes," said the explorer, "I was once so hungry that I dined off my pet parrot."

"What was it like?"

"Oh, very nice."

"Yes, but what did it taste like?"

Oh, turkey, chicken, wild duck—that parrot could imitate anything!"

Raymond Kolb, a student in Union University. They look forward to even better work than they have been doing even though they have an enviable record.

CHILDREN'S CIRCLE—

(Continued from Page 12)

to Sunday school too. My teacher is Mrs. Jessie Adair.

Your friend,

Delois Holland.

I hope you have a happy school year, Delois, and learn a lot—F. L. S.

New Albany, Aug. 31, 1939.

Dear Mrs. Steele: I am hoping you will let me join the Children's Circle. I am a member of the Baptist church at New Albany. I am twelve years of age and I have brown hair and brown eyes. I have two brothers and no sisters. I am a member of the junior G. A. and Mrs. Rakestraw is our young people's leader. I will be in the seventh grade when school starts. I read the children's page every week.

Love,

Voncile Beard.

Voncile, we are happy to call you a member of the Children's Circle, and we hope you'll let us hear from you often.—F.L.S.

Union, August 29, 1939.

Dear Mrs. Steele: I still read the Children's Circle every week and enjoy it very much.

It won't be long until school starts. I will be glad when it starts. I will be in the eighth grade.

I am sending the answers to Bula Mae's puzzle: 1. Peter, 2. Samson, 3. Aaron, 4. Lydia, 5. Moses, 6. Solomon. The book that it spells is "Psalms."

I hope all of my answers are correct.

Your friend,

Eliza Lee Rhodes.

Bula Mae's puzzle was popular, and your answers are fine, Eliza Lee. Come again soon.—F.L.S.

FINANCIAL REPORT FOR AUGUST

Special to Orphanage:	
Melbalene Maxey	.25
Dimple Ann Childress	.05
Charles White	.25
Mrs. C. A. P.	1.00
Carolyn and Bengy Clark	.25
Mary Joyce Graham	.10
Ouida Varnado	.10
Jacqueline Bramlett	.10
Jo Ella Hale	.10
Bonnie Jean Dacus	.05
Bettie Sue Meek	.05
Mary Ellen Oswalt	.05
William Boydston	.10
Bettie Joyce Freeny	.10
Charles Goodson	.05
Dorothy Pratt	.10
Bobbie Wiggington	.05
John Thomas Wiggington	.05
Mattie Mae Wiggington	.05
R. S. C.	.10
Maxine Gatlin	.10
Lorene Stutts	.10
Russell Lee Watts	.10
Fannie Mae Henley	.50
Heidelberg Sunbeams	.51
F. L. S.	2.50
Total	\$ 6.76

Special to B.B.I. Scholarship:

Connie Welcher	.05
Mary Elizabeth Tucker	.10
Dimple Ann Childress	.05
Carolyn and Bengy Clark	.25
A Friend	.50
Bettie Aultman	.10
Mary Ellen Oswalt	.05
Charles Goodson	.05
Fannie Mae Henley	.50
F. L. S.	2.50
Total	\$ 4.15

Special to China Relief:

R. L. Breland	.25
Primary Class, Lena S. S.	.75
Mrs. L. F. C.	1.00
Total	\$ 2.00
Total of all gifts contributed \$12.91.	

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"COTLEY THE FEARLESS"

By J. D. Grey, First Baptist Church,
New Orleans, La.

Dr. Louis O. F. Cotley, the second French Missionary of the Louisiana Baptist Convention, former professor in Baptist Bible Institute, faithful preacher of Christ and veritable "fire brand" for the Lord, entered into rest with his Savior on the morning of August 3 at the age of 79 years.

Great was the price that Dr. Cotley paid for his faith, and indeed for his faithfulness to the Lord. He was born in La Belle, France, of devout Catholic parents. His father was a Cathedral Chorister and his mother had been educated in a Convent. The family moved to Canada when Louis was just a lad. They decided he should be educated for the priesthood. Accordingly, he was sent to the seminary in Canada. He was a brilliant student and made rapid progress. One day in the library to which he and a few other privileged students were admitted for study, he discovered a copy of the Scriptures written in Latin. Despite the injunction which had been placed on its cover "this is forbidden" he began to read it. When he read the word of Christ "search the Scriptures," he began more seriously than ever to think about his eternal destiny. He was seized by the authorities of the seminary and, according to his own testimony, was incarcerated in a dungeon. Indeed, his life was threatened. Eventually a fellow student liberated him. He escaped from the school and made his way to Montreal. It was here that he became a Christian and united with a local Baptist Church.

He answered the call to preach and became a flaming evangel of the cross. His zeal for the Lord aroused the animosity of the Catholics wherever he went. But their antagonism did not deter him from his God-directed course. He became in 1897 the center of a great legal battle which grew out of his being persecuted in the summer of that year while holding a revival in the Baptist Church of Rockland. So intensive did the antagonism of the Catholics become during that meeting that a riot resulted. To quote the Montreal Daily Witness of Dec. 22, 1897:

"More than 300 persons assembled tumultuously around the church, from which place the uproar could be distinctly heard one and one-half mile distant. The shouting of the crowd was interspersed with revolver shots and the throwing of Stones against the door and vestibule of the church. This riotous conduct was accompanied by most dangerous threatenings calling for Mr. Cotley's life with oaths unspeakably horrible. The Constable who stood at the church door ready to defend Mr. Cotley, who with others was imprisoned therein, had difficulty in restraining the mob which charged the entrance and he himself was struck and seriously injured by one of the flying stones. The siege continued with unabated fury until near midnight but it was not until 1:30 a. m. that Mr. Cotley, with a strong escort of citizens, at-

tempted to go to his place of lodging."

The Montreal Witness of above named date reviews another interesting fact in connection with the trial.

"At the close of the second day, during the cross-examination of the last witness for the defense, Crown Attorney Maxwell, by a series of skilful questions, disclosed a plot which startled the court. On the morning of that day Maville, the unwilling witness from whom the facts were drawn; Trochier, another prisoner, and Father Hudon, in a room at the hotel were seen discussing the case for a considerable time with Seguin, one of the jurymen, who had been strictly charged by His Honor to listen to no person speaking about the case. Besides this, strong evidence is also in hand against another jurymen. Father Hudon, it seems, came to l'Original and remained there during the two days of the trial, not appearing in court but going around the hotels where the jurymen were billeted and seeking to influence them. His Honor, after considering the matter, dismissed the jury and remanded the prisoners for a new trial.

Crown Attorney Maxwell deserves the highest praise for bringing to light this deep-laid scheme of trying to bias the judgment of jurymen and interfering with the course of justice."

After several years of missionary work in Canada and in the eastern United States, Dr. Cotley was brought to Louisiana and became the second missionary to the French, in which capacity he labored for fifteen years. Then for several years following this he taught in the Baptist Bible Institute.

His faithfulness to the Lord and his remarkable courage were an inspiration to all who knew him. It was while laboring as a missionary in Canada that he won for himself "Cotley, the fearless." Despite the fact that he was persecuted unmercifully by the Catholics, he had an abiding love for them and many of them became his close friends and not a few of them were won to the Lord by him.

After a long tumultuous and useful career, he "fell upon sleep" at our own Southern Baptist Hospital in New Orleans on August 3. In addition to a service conducted in New Orleans by the writer and his pastor, Rev. W. O. Littlejohn, a service was conducted in the one-hundred-year-old Baptist Church near Bunkie, of which he was pastor twenty-five years ago. This service was conducted by Dr. C. L. Shirar and Rev. L. C. Smith.

—BR—

BLUE MOUNTAIN EXTENSION

—O—

Christian education is as effective today as it ever has been, and it is needed now perhaps more than ever before. Christians want Christian colleges for their sons and daughters. A Christian college should provide unexcelled scholarship under positive Christian influences. A Christian college should emphasize the character-building qualities of truth, knowledge, and virtue, and the soul-saving way of Christ.

The following is a summary of the volunteer religious activities this summer of Blue Mountain College students of the 1938-39 session:

Seventy students directed or served on faculties of sixty-one vacation Bible schools in 7 states.

Sixty-nine students served as officers or teachers in Sunday schools in six states.

Forty-seven students served as directors, officers, leaders, etc., in Training Unions in six states.

Forty-one students served as pianists in religious services in five states.

Sixteen students served as song leaders in religious services in four states.

Fifteen students served as camp counsellors and camp leaders in G. A., Y. W. A., Girl Scouts, and 4-H camps in three states.

Sixteen students conducted one or more R. A., B. T. U., S. S., W. M. S., study courses in two states.

Twenty students helped in revival meetings in two states.

Fifteen students did Y. W. A., G. A., and Sunbeam work in two states.

Three students were on a salaried basis doing full-time religious work for W. M. U. and vacation Bible school in two states.

One student served as B. S. U. reporter in summer school at a college in Illinois.

Ten students were engaged as follows: President of Epworth League, organized church orchestra, part-time secretary to pastor, employed by Presbyterian Board of Missions, young people's conference (Methodist) Lake Junaluska, made posters for services, junior steward in Methodist church.

The above services were rendered by 115 students. Many of them served in more than one capacity.

—Fr. E. S.

—BR—

SUMMER HARVEST

—O—

The second week in July, I was in a meeting with Rev. M. C. Waldrup and the good people at Salem church, Tylertown. Brother Waldrup is a great pastor, and his people love him. The Lord gave us a great meeting with about a dozen professions of faith. Had a Vacation Bible school in connection with the meeting with an enrollment of 225.

Third week in July I preached in the meeting at Blythe Creek in Choctaw County, and conducted a Vacation Bible school. There were 142 enrolled in the school, and had thirteen additions to the church.

Fifth Sunday in July, and week following, I was with brother Jas. B. Ray and his working church at Paynes in Tallahatchie County. The crowds grew until we had to move out under the trees for all our services. The Lord gave us a great week. There were 25 additions to the church, about 20 of them for baptism. They will soon start on

their new church, and it will soon be completed for the Paynes people have a mind to work. I taught school there years ago, and they are a fine group of people. Brother Ray is one of our finest men.

At Longview, Miss., the first week in August, we had a good meeting with brother A. H. Childress. Brother R. L. Cooper of Aberdeen did a great job in the song services. The Lord gave us several on profession of faith, and several by letter. Brother Childress is greatly loved by all his people, and is doing a great work.

The third week in August I was at Chester in Choctaw County. We had a Vacation Bible school each morning before the worship service, and had an enrollment of 132. There were five departments with 50 people in the Adult class, studying "How To Win To Christ." There were ten additions to the church, six for baptism.

Beginning Sept. 3rd, I will be with brother J. R. Eubanks in a revival in his church in Greenville. Remember us in your prayers.

J. B. Smith.

—OR—

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has called to heavenly home the spirit of our beloved friend and co-worker, Mrs. Jesse Craft Thomas, on July 13, 1939; therefore, be it resolved:

First, That in the death of Mrs. Thomas, the Baptist Woman's Missionary Society, of West, Miss., has lost a faithful member, one whose beautiful life so endeared her to us all and we shall miss her and the loving service she has rendered in His name.

Second, That while our hearts are saddened over this great loss, we bow in humble submission to our Father who "doeth all things well."

Third, That we express our deepest sympathy to her bereaved family and point them to the promises of God to comfort all who come to Him for peace.

Mrs. W. T. Hand,
Mrs. A. C. Autrey,
Mrs. D. H. Rhyne, Comm.

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Thursday, September 7, 1939

THE GREAT ATLANTA CONGRESS

By Dr. J. H. Rushbrooke
President of the Baptist World Alliance

—O—

I have been overwhelmed with work following the Congress, and opportunities for reflection have been few indeed. But some points are clear beyond doubt or question, and I set them down as they occur to me.

(1) The Sixth World Congress was the largest Baptist assembly ever held. It was, however, not merely big; it was great. One would not wish to have at every World Congress such huge masses of people; nevertheless, the numbers were an important element of its success. It monopolized the attention of the entire city; the principal newspapers of the states carried its reports from day to day; a broadcast of my own was even relayed to Europe and South America.

(2) Those vast crowds were reverent crowds. They had assembled for a religious gathering. Nothing impressed me more deeply than the sight of the many thousand listening in hushed silence and with profound attention to Dr. Truett's wonderful presidential address, the searching sermon of Professor Ohren, or some closely reasoned speech of which no one was willing to miss a word. The excellence of the "public address system" (as the Americans term the amplifying arrangements) enabled everyone to hear; and the system worked perfectly except for a few anxious minutes when a near-by thunderstorm led to a partial breakdown, so that Mrs. Ernest Brown's address had to be interrupted while repairs were effected. The letters which have reached me since the Congress almost without exception emphasize spiritual uplift as the supreme gain of Atlanta.

(3) The only problem arousing real anxiety was the racial. The Atlanta people, white and colored, worked splendidly together; but it was known that outside elements might endeavor to provide "incidents." As a matter of fact, the Atlanta Congress has furnished a shining example of genuine Christian fraternity. It has registered definite gains that will assist in the solution of race difficulties elsewhere. It was a Baptist World Alliance gathering, and the World Alliance (as I made clear from the outset) knows no distinction of race. Nor can it henceforth be insinuated that the Southland is intolerant of the negro. Of the five addresses of welcome at the opening session, no less than three were delivered by negroes, and one of these was spokesman for all the Baptists of Georgia!

(4) The greatest contribution the Southland is making to our world-fellowship is furnished by its evangelical zeal. It has drawn into co-operation all the great conventions of the U. S. A., and it was natural that there should be intimate discussion during the Congress of this task of evangelism, the importance of which was also stressed in the program, where the very first paper after the presidential address and the secretarial report dealt with

"Evangelism, the supreme task of the Church." The setting up of an international committee to study methods, offer suggestions, and generally to keep the subject before the national unions and conventions, may prove the most significant outcome of the Atlanta Congress.

(5) The passion for religious liberty is innate in Baptists. An admirably brief but weighty declaration was adopted, and special resolutions regarding Rumania and Russia. All were gratified by the changes in Rumania due to the influence of the present Rumanian Prime Minister, and all hope that he will complete the work of Baptist emancipation. Russia is, of course, in a quite different category. The anti-religious policy with its manifold forms of repression persists, and our Congress could not be silent. It had to call our people to remember Russia, and it resolved on an appeal to the government of the U. S. S. R.

(6) The work of the Commissions has yielded material for fruitful study, and the theological discussions were worthy of the great themes with which they were concerned. In these cases the immediate effect is less important than the remote.

The Pageant, for which we are deeply indebted to the Rev. E. A. Payne, will probably do more to stimulate interest in Baptist history than even the valuable discussions devoted to this subject.

(7) World-brotherhood is a fact among Baptists, and the Alliance its expression and instrument. Our Congresses are necessarily attended chiefly by residents of the area in which they meet; in Berlin the overwhelming majority was German, and at Atlanta the Southern Convention, the largest union of Baptists in the world, was conspicuously in evidence. But the groups from other lands, though smaller, were splendidly representative; and the Baptist leaders of practically every country were there. Fellowship, inspiration and witness are the supreme tasks of the Alliance. The fellowship and inspiration were abundant, but witness—to all America and to the world—was the leading note and achievement of this unprecedented Congress.

(8) May I add a personal word? Atlanta has conferred on me the supreme honor of my life. For the trust and love of the brethren of all parts of the earth represented in the Nominating Committee, and the demonstration of confidence and affection from the vast assembly, I am profoundly grateful. Pray for me. It is not easy to follow George Truett or—more remotely—the man who was my pastor and my "father in God," John Clifford.

—BR—

LUTHER RICE MEMORIAL
By Chas. A. Jones, Chairman

—O—

A few years ago the Southern Baptist Convention appointed a committee consisting of R. W. Weaver, L. R. Christie, Wm. L. Ball, W. H. Williams and C. A. Jones to consider a suitable memorial to Luther Rice. This committee recommended to the Convention a two-fold memorial: 1. A Luth-

er Rice Memorial Chapel to be built at Pine Pleasant Church where Rice was buried. 2. A bronze tablet to be placed in the Seminary at Rio de Janeiro, where Rice went to spy out the land as a mission field for American Baptists. The committee estimated that these memorials could be erected for about \$15,000. It will take that much if not more. This was adopted by the Convention in 1937.

In the front of Pine Pleasant Church are parts of the old pillars on which the old church stood in which Luther Rice worshipped. It is proposed to build on these foundations a small church of colonial design with columns in front facing the road. This will make a beautiful and useful memorial to this great Baptist statesman and leader. Memorial services can be held annually here and thus his memory will be perpetuated and his life's work will be recounted to the generations to come, and the story of his heroic and sacrificial labors will inspire generations yet unborn. The church is planning such a service for Aug. 31, 1939. A whole day will be given to this service and some of our ablest speakers will bring messages. This will be made an annual event.

Certainly the Baptists of the South ought to raise funds sufficient for these memorials on September 17, 1939, the day designated by the Executive Committee of the Southern Baptist Convention. Let us make this a great day in all the Sunday schools of the Southern Convention. The Baptists of the South owe more to Luther Rice, perhaps, than to any other of our great pioneer leaders. He was a religious statesman of the first rank. Let us honor his memory and thus honor ourselves, and honor our Lord who gave him to us. Let every Baptist Sunday school in the Southern Convention plan to observe this day and secure a worthy offering for this worthy purpose.

This effort is being directed by Dr. J. E. Dillard, Director of Promotion for the Convention. We most earnestly urge all our Sunday schools to give him their most hearty support in this important endeavor.

—BR—

B.B.I. ITEMS

—O—

The new session begins with Consultation Day on Tuesday, September 12. Applications approved are greater than for last session. We expect a great school.

We have about 60 available apartments for married students, and 72 families have applied for entrance. Nearby apartments will be secured.

Prof. E. L. Carnett will deliver the faculty address in Managan Chapel on Wednesday, September 13, at 11:00 a. m. His subject will be, "Church Music Leadership."

Miss Moonbeam Tong, who had a

serious surgical operation in San Antonio, is recovering satisfactorily. She and the other Chinese students, Miss Pauline Cheung and Miss Ailee Wong, will be at the Institute again this session.

The unified plan of study will be put into operation this fall. There is no change of hours or of studies required, but opportunity is given for intensive application to the studies immediately in hand.

Improvements, earnestly desired for some time, have been made in the Institute dining hall. Mrs. Joseph Santo will again be the Superintendent.

There is no charge for tuition. This is the gift of Southern Baptists. The school is maintained by the cooperative program funds (covering about half the cost) and by gifts from individuals and groups and churches.

Those who aid a student are not only helping to train a Christian worker, but are placing in New Orleans and Southern Louisiana a missionary who learns by doing and who serves while studying.

—BR—

Rev. Jno. A. Moore, missionary in Yugoslavia reports the death of his co-worker, Rev. Vincent Vacek. This is a personal loss to him and to our mission cause.

—BR—

Brother Earl Waldrup held his first meeting at Poplar Springs church, Montgomery County, last week. There were 20 additions to the church, nineteen of them by baptism. Pastor E. C. Farr resigned at the close of the meeting and the church called brother Waldrup as pastor.

—BR—

"Mother," asked Chippie, very earnestly, "did you ever have to go to a hospital and have your independence cut out?"

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STILL PREACHING AND SPEAKING IN BOSTON

By H. W. Battle

I suppose every minister whose preaching is evangelistic (and only such really preach) cherishes memories of conversions that bring cheer and comfort when age, or other cause, deprives him of a privilege he values above all else. It has been many years since the experiences of which I am writing, but I close my eyes and seem to see again the great congregations; I hear again the multitudes of voices singing—oh, how they sing! I feel again my heart thrill over the rapture of newborn souls—through the mists of the intervening years, it all comes back to me. There stands the Grand Army man frowning—he does not like my name: he knew of a rebel general by that name, and wonders if I am related to him. It was while fighting that general's men in the Valley of Virginia that he received the frightful wound—he can never forget and perhaps never forgive. I pray for him more earnestly than for any other. It is next to the last day and he has not accepted the Saviour—his heart is full of bitterness. O merciful God, grant that he may be saved today! My heart will almost break if I must leave Boston without making a supreme reparation for that wound! There is a commotion near the door: he is making his way with difficulty toward where I am standing. I press through the crowd and clasp him to my heart, weeping for joy—the button of the Grand Army of the Republic presses hard against my breast, but it does not hurt.

That lad is but recently from Scotland. His clothing is worn and soiled; his face deeply marked by dissipation and sadness—and yet all evidences of refinement and better days have not been effaced, and tears are in his eyes. He refuses to tell me his name—says it is an honored name and he has disgraced it. Is there yet hope for him?—I tell him of the love of God and the power of the atoning blood. He staggers out of the room, and does not return until brought back by a Salvation lassie. She saw him when he went into the "Inquiry Room" for instruction and prayer and she followed him into a bar-room, as he was desperately fleeing from the Spirit's wooings, and, with loving persuasion, brought him back. Now he has found the Saviour, or the Saviour has found him—each is blessedly true.

He says he is going back to Scotland, to gladden his venerable father's heart and to put a joyous smile on the sweet face of his mother, grown prematurely aged and wrinkled grieving over her wandering boy. That father is an honored minister of the gospel, and the boy talks of the little kirk where his father preaches and the home at the foot of the mountain. There is a tender supernal light on his face, as if a passing angel had left a kiss there. I realize something of the joy of that home when the son comes back to tell the wonderful story. There were others, many others, but I will never forget these two, nor cease to thank God that

to me was given the glorious privilege of telling them of a Saviour who comforts the distressed, imparts strength to weakened wills, and washes sin-stained souls whiter than snow. And there was a great company of those who once knew the joy of salvation, but had lost it, and were thirsting in a desert land.

When Masonry Helped

May I tell you of one such, as illustrative of the many? I stood, one day, on a thoroughfare of the great city and watched the multitude go by. As I gazed, and knew that not one of all the passing thousands cared for me; not one was even conscious of my existence, a feeling of intense loneliness came over me—it was devastating. I had but recently been made a mason. I knew how to give the distress sign of a mason, but had never used it. Would it be proper to use it now?—I doubted it; but certainly it would do no harm. I had no assurance that anyone would see it, or, if he chanced to see it, would understand the motion. Anyhow, I would try. The sign had hardly been given, when a gentleman—he was manifestly a gentleman—advanced toward me with outstretched hand—"What is it, brother; can I help you?" I told him I needed no material help, but was a stranger and lonesome. Now since I had felt the warm, mystic, grasp of his hand, and heard his fraternal words, I felt better, and I added—"God bless you, good-by!" But he was not to be dismissed so easily. He inquired where I was from, and what I was doing in Boston. I told him. When I said I was preaching each night at the Jamaica Plains Baptist Church, his countenance assumed a startled, almost frightened, expression. "God caused you to make that sign for me," he exclaimed. Then I was surprised and keenly interested. He told me that he was once a member of that church—it was long ago. Something happened, and he left the church, strongly resolving never to go back; but God had spoken to him by means of that sign, and he would be at the service tonight. He came; made a public confession, and was joyfully welcomed back to his church-home, to which he had meant so much before the trivial occurrence that sent him adrift in the world—miserable but defiant until God spoke. And God, sooner or later, will speak to His erring child. Well for him if he hears and obeys.

—Religious Herald.

YOUTH WEEK, BILOXI

First Baptist Church, Biloxi, closed its youth week observance August 27 with a baptismal service. During the week various church offices were filled by a large group of young people climaxed by youth Sunday. Thomas Parker, youth week pastor preached in the morning on "Accent On Youth," while Jack Collins, associate youth pastor, preached at night on "Help The Blind." G. C. Hodge, Jr., directed the young people's choir of 25 voices in singing McKinney's anthem, "Lift Up Your Heads" and "Serve the Lord With Gladness." He also conducted the congregation-

al singing. Mrs. L. L. Lockett and Jackie Smith served as accompanists. In addition to the above the following served in office:

Chairman deacons, August Salter; B.T.U. director, B. C. Palmer; W. M.U. president, Ruth Latimer; Sunday school superintendent, Jack Collins; Church clerk, Bill Hodge.

Jack had thirty teachers and eight departmental superintendents from the youth of the church fill all teaching positions. It was literally a Youth Sunday. The spirit was fine and the experience exhilarating to a high degree.

Members of the church shall miss the large number of fine college people from their midst; they begin to leave September 1. Those remaining will be busy teaching and training the young ones to fill acceptable positions in the Lord's vineyard.—G. C. Hodge, Pastor.

LETTER TO THE EDITOR

Batesville, Miss.

Sept. 4, 1939.

Editor P. I. Lipsey, D.D.
Jackson, Miss.

My Dear Bro. Lipsey:

In the issue of August 31 you say: "While all the good (and there is much good) the B.T.U. is doing it is teaching young women to violate the plain command of the New Testament about women speaking in the churches." We have in our Batesville church a very active B. T.U. I am very proud of it. I encourage them all I can. They love me and I love them. They are loyal to their church, their pastor and the cause of Christ.

I have seen no unscriptural fruit of anything taught in the Union.

Please give in the Record your proof of your charge, giving the page and paragraph of the literature used by the Union, and also the book, chapter and verse of the New Testament which our women are violating as a result of such teaching. If your proof is satisfactory to me my attitude toward our Unions will be radically changed, because I will not knowingly be a party to unscriptural teaching and practices. If on the other hand your proof is not satisfactory to me I beg for the privilege of defending our Union against your charge.

Very sincerely and fraternally,
J. W. Lee.

Brother Lee asks for proof of the statement made in the Baptist Record. Here it is. The scripture referred to is I Cor. 14:33-34. "As in all the churches of the saints, let the women keep silence in the churches: for it is not permitted unto them to speak," Am. Rev. We do not know of any passage in the Bible that is clearer than that. And it is in a letter that is addressed to "all that call on the name of our Lord Jesus Christ in every place, their Lord and ours, 1:2. We did not say that the Sunday School Board in its literature is urging women to violate this command. That is another questions which others may discuss. We have personally seen and heard violations of this scripture in many places. We saw a week or two ago a young woman lead the evening service which had been turned over to the young people. She and some other young women

made addresses. This is so common that we are amazed that anybody should question it.

Brother Lee says his young people do not violate this scripture. We congratulate him. But everybody knows that it is being done in many places.

The Rev. W. A. McComb of Mississippi City is quite sick in the Southern Baptist Hospital in New Orleans. Mrs. McComb is with him. Brother McComb has been sick for several months. He is one of the older men of Mississippi, with a long record of faithful pastoral work.—L. J. B.

We have just closed a week's meeting at Union Baptist Church in Scott County. Our pastor, Solie I. Smith, did the preaching. There were sixteen additions to the church, eleven for baptism and five by letter. There was a genuine spirit of revival felt by all.—J. C. Jones, C. C.

Pastor J. C. Taylor says, "Escatawpa Church recently closed the second annual Vacation Bible school with 62 enrolled and 53 average attendance. A fine group of faithful workers contributed much to the success of the school. I wish to thank the people for the fine spirit they have shown and cooperation given to the pastor and wife in every way, making this a very happy summer with them for Christ."

Our revival meeting at Harperville Baptist Church in Scott County was a wonderful success this year. Rev. J. F. McLelland of Enon Baptist Church, Franklin, La., did the preaching. There were thirteen additions to the church, ten for baptism and three by letter. The messages were heart-searching and inspiring. There was a genuine spirit of revival felt by the church. He used as his subject for the morning messages, "My Church," and stressed doing something about the profession we have made. Church loyalty and stewardship were emphasized. A number of our people agreed to tithe their income and plans are being made for a store-house building.—Solie I. Smith, Pastor.

Professor: "What is ordinarily used as a conductor of electricity?"
Student (all at sea): "Why-er—"
Professor: "Wire. Correct! Now tell me what is the unit of electric power?"

Student: "The what-sir?"
Professor: "Exactly, the watt. Very good; that will do."

Clerk: "Well, Johnnie, what do you want—a chocolate bar?"
Johnnie: "Yes; but I have to get soap!"

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OLD SERIES
VOLUME LXXI

Who's Who

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